AN ANSWER TO Mr. George Walkers VINDICATION, OR RATHER FRESH ACCUSATION:

Wherein he chargeth

Mr. Wotton (*besides his former foul aspersions of Heresie and Blasphemy*) *with Arianism*;

Mr. Gataker *with Socinianism*;

Dr. Gouge, *and* Mr. Downham, *with a false Attestation*;

Dr. Baylie, *and* Mr. Stock, *with Self-condemnation*;

All the eight Ministers employed in the busines between himself and Mr. Wotton, *with Partiality and Unjust judgement.*

Upon occasion of a Relation concerning that busines, written by the said *Thomas Gataker*; and by him now again avowed.

Wherein the said M. *Walkers* Vindication is in many things shewed to be An Untrue Relation.

LONDON,
Printed by *E.G.* for *F. Clifton*, in New-fish-street. 1642.

Some few things to be ſupplied or amended.

PAg. 2. *after line* 13. *ad*, for words ſpoken of a dead man, *himſelf being*. p. 5. *l.* 16. *read*, *hath at any time ex*. p. 6. *l.* 28. *preſſure*, p. 14. *l.* 27. *he then did*. p. 16. *l.* 28. *wrote*. p. 38. *l.* 18. *crave leave of*. p. 42. *l.* 14. *put in the margine againſt* pointing. *See Cameron Myrothec*. p. 25. p. 53 *marg. put out*, * *Ibid*. p. 95. *l.* 32. *read have paſt*. p 98. *l.* 26 *ſift q*. p 115 *l.* 28. *Poſtſcript*. p. 119. *l.* 3. *he deemet*.

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HAd M. *Walker* either dealt more fairely at first, with his Christian brother and fellow-Minister of Christ, M. *A. Wotton*; or upon second thoughts (*a* which are wont to be the wiser) better considered of what before he had unadvisedly attempted; he had therein peradventure in part at least, either saved or salved his owne credit: sure I am, he had eased me of some labour, that I had little lust unto. He traduced M. *Wotton* in the Pulpit as a vile hereticke, while he lived, what time he knew Master *Wottons* tongue, through the iniquity of the times, to be so *b* tied up, that he could not in publique plead his owne cause. Long after his decease he reneweth his revilings of him, and brandeth him againe for the like in print; when being hence translated, he cannot now either in publique or in private personally appeare for himselfe. A true relation of the carriage of the maine matter in controversie between them, in a meeting of M. *Walkers* owne procuring, wherein M. *Wotton* was acquitted, being hereupon published; he proceedeth, after his wonted guise, in violent and virulent manner, not onely to charge him, as before, with *heresie* and *blasphemy* in the doctrine of *justification*, but (yet further to expresse his extream malice and rancor against him) *c* with *the deniall of the eternall Deity of Christ*; how soundly,

a Αἱ δευτέραι πως φρονήσεις σοφώτεραι.

b Δεινὸν δὲ λέοντος κατεπαίρεσθαι βασιλικοῖς δεσμοῖς καὶ φορβειᾶ τοῦ βρυχηθμοῦ ἐκκοπέντος, οἷς καὶ μόνοις ἐκφοβεῖν δύναται. Theophylact. ep. 34.

c Vindicat. p. 34.

soundly, yea or seemingly, for any shew or shadow of reason, let any intelligent Reader judge. And over and besides that, (hoping thereby to help himselfe, where he sticketh fast in the mire) he sticketh not to *d* cast foule aspersions upon all those that had any hand in that hearing, not sparing them therein whom himselfe had made choise of.

d Μὴ ἔχων ὅπως τὴν ἀπόντα ἐχθρὸν χείρωσεται, εἰς τοὺς ἐγγὺς (κριτὰς) τρέπει τὴν θυμὸν. Nicet. in Andron. l. 1. c. 6.

His *Vindication* (as he tearmeth it) he beginneth with a *preamble*, consisting of two parts.

In the former whereof, he complaineth grievously of me, and *e* chargeth me with *breach of piety and charity, and defect of humanity and common honesty, in labouring to set upon him foul brands* of the like nature, being a *Minister yet living in Gods Church*; and in *adding thereby affliction to him, who hath suffered persecution and bonds for the truths sake.*

e Vindic. p. 1.

Which passage, when I read, minded me of the Italian professor of the Civill-law at *Oxford*, who having in some things carried himselfe, neither so religiously, nor so respectively towards divers worthy Divines, as had been to be wished; and being therefore by Doctor *Rainolds* in a private Letter freely told of it, and withall admonished *f* to have more regard of piety and modesty in his writings for time to come, then in some formerly he had shewed; in way of answer to his Letter, taketh on and stormeth not a little against that mirrour as well of modesty as of learning, as *g* having done him no small wrong, in taking upon him so to checke and controle him, who had left his own countrey for his conscience, and was for Religion sake content to live as an exile: tho meane while, it may be, enjoying as

f *Ut in eis duarum rerum majorem habeas rationem, pietatis & modestiæ. Io. Rainold. ad Alb. Gentil. ep. 1.*

g *Quod me modestiæ læsæ facis tu reum, --- non vides te cum eo sic agere imperiosè, qui Papæ imperium contempsit, & exulare patriâ potuit & universo regno papali? Alb. Gentilis ad Io. Rainold. ep. 2.*

plentifull

plentifull an eſtate here, as ever he had, or might have attained, had he ſtayed ſtill where before he was.

But to come more directly to M. *Walkers exceptions* againſt me, or *preſcriptions* rather for himſelfe, as a ſacred perſon, or a Sanctuary man; and not therefore to be ſo dealt with, as I have herein dealt with him; and to diſcuſſe them briefly apart. I ſuppoſe a little ſelfe-love, and ſelfe-reſpect proceeding from it, had *h* drawn a filme over M. *Walkers* eyeſight, or caſt a miſt at leaſt before his eyes, when he entered theſe pleas; that kept him from conſidering what the party was whom himſelfe had ſo deſpightfully dealt with.

h Ἡ Ἐπιτροπὴ γὰρ τὸ φιλοῦ ποιεῖ τὸ φιλόμενον. Plut. de amic. & adul. & de util. ex inimic. ex Platone de leg. lib. 5.

i Rom. 14. 4.

k Κύριον δοῦλος ἀνθρὸς αἰσχύνει σκιά. Ζῶντας κολάζειν, ὁ δαιμόνιε εὐσεβές. Moſchio. Πρὸς τὰ τελευτήσαντ' ἔχας &, κἂν σφόδρα ἀν ἐχθρὸς ᾖ τις, γίγνεται φίλος τότε. Dimmſ. trag. ὦ γὰρ ἐσθλὰ καταθανοῦσι κερτομεῖν ἐπ' ἀνδράσιν. Archiloch. Θάνατος γὰρ ἀνθρώποισι νεικέων τέλος. Euripid. Antigon. Κᾀ νεῖκος κίνειτω, μὴ ἐμὲ ζῶσαι νεκύες. Idem Phœniſſ. Ὦ θνητῶν μὴ δρᾶ τοὺς τεθνηκότας κακῶς. Μηδ' αὐτὸς ἐν δαΐοισιν ὑβρίσῃς γάρυ· ἀ γὰρ θανόντι κἠ φροσιμοῦσαί σε χρή. Sophocl. Ajac. Ζώνων ἡμᾶς δαιμόνων ἀφειδέστερον ἔξοχα δὴ αὖτε, οἱ πάντα λίπτε, ἀδρανέων νεκύων Gregor. Staſim. in carm. Sibol. ad illud Ariſtoph. Pace. Παῦε, πρὺ ὦ δεινὸν ἔρμ', μὴ λίγε. Ἀλλ' ἔα τὸν δ' ἐκεῖνον, ὅπόρ ἐς', ὦ κάκε. Ἀ πολέων γὰρ ἰὼ· κἠ ἐκ ἐξιὼ τεθνηκότας κωμῳδεῖν. Et Suidas. Νεκρὸν γὰρ ὄντα & Κλέωνα ἐλοιδόρει· ἔνθ' δὲ ἰὼ ἀ χαλεπὸς, τοὺς ἀπιχθεῖς μὴ λοιδορεῖν. Hinc diverbia illa δ' ιασυρτικά. τὸν νεκρὸν μασίζειν. τοὺς τεθνηκότας ἀποκτανεῖν. Ariſtoph. Avib. & Σανίστ' ἐπικτανεῖν. Soph. Ajac. τὸν νεκρὸν ἐπισφάξειν. Laert. Menedem. φεὶς τοὺς θνητοὺς σκιαμαχεῖν. Lucian. de ſect. Et vulgare illud, De mortuis nil niſi bonum. Quod & Solonis lege tractum eſt, τὸν τεθνηκότα μὴ κακῶς ἀγορεύειν. Plut. Sol. & Demoſth. in Lepti. et in Bæot. Et Chilo Sparta. Τὸν τεθνηκότα μὴ κακολογεῖν, Laert.

For firſt, is M. *Walker a Miniſter of Gods Word*? and was not M. *Wotton* the ſame? and that peradventure nothing inferiour to *M. Walker* in ought; however *M. Walker* may pleaſe to eſteem or deem of him. *i* At whoſe doom yet, well it is that he neither ſtands nor fals.

Secondly, as concerning ſurvivorſhip, I have ever held it, and ſo ſtill ſhall, having *k* votes therein with me, I am ſure, not a few, untill *M. Walker* ſhall be able to convince me of errour in it; that it is a worſe

matter to traduce the dead, then the living. Since that the one may, the other cannot now make apologie for himselfe. Besides that it is generally held an argument of *l* no ingenuous disposition, to insult over, or deale rigorously with the deceased. And it may well be question'd whether an injury done to a Saint in Heaven, have not the greater guilt, in regard of his present estate. Sure I am, that against those of the Romish party, *m* our Writers use it as an argument, and *n* the Apostle may well seeme to adde strength thereunto, that it is a greater wrong to offer any indignity to Christs body now glorified in Heaven, then it had been to do the like unto him then, when in the state of humiliation he conversed with men here on earth. Nor see I ought, why it may not hold as well in the other limmes, as in the head; that the greater sinne it is to offer any wrong or contumely to them, the more highly they are now honoured and advanced by God. And what greater wrong or contumely can be done to them, then to blast their reputations, to charge them with inexpiable crimes, to damn them to Hell, that now reigne with God in Heaven? So *o* sacred hath the condition of the deceased been deemed, that it hath been accounted a

l Ἀνελεύθερον, εἰ δὲ δικεῖ τὸ πάνυ συλᾶν, καὶ γυναικείας καὶ σμικρᾶς διανοίας, τὸ τοὺ λέμμυ νομίζειν τὸ σῶμα τοῦ τεθνεῶτος, ἀπὸ πλείονος τὸ ἀδικεῖν. Plato politic. l. 5. *Ælianus Sophista, qui in Imperatorem defunctum Stylum strinxerat, Philostratus,* Ἐγώ τε ἐθαύμαζον αἰ, εἰ ζῶντα ἐπαπορήσας; ἐπὶ γὲ δὴ τὸ μὲν ζῶντα ἐπικοπτεῖν, ἀνδρὸς τὸ δὲ ἐπιμέδρειν κεμένῳ, παντὸς. Hinc Anthol. l. 1. c. 5. Νεκρὸν σῶμα λέοντος ἰοὺ ζεῖ καὶ λαγωοί.

m Audet vel lepus exanimi insultare leoni. Hectorique jacenti insultat Danaûm ignavissimus quisque Iliad. χ. Et Quamlibet ignavi præcipitata premunt. Naso trist. lib. 3. eleg 11. Nec Plancus illepidè, cum diceretur Asinius Pollio orationes in eum parare, quæ post mortem Planci ederentur, ne respondere posset, cum mortuis non nisi larvas luctari: quo apud eruditos nihil impudentius judicatur. Plin. præfat. Hist. nat. Itaque Maro Æn. l. 11. Nullum cum victis certamen & æthere cassis. Deest, esse oportet. Serv. *n* See P. 1. Moulins of the Eucharist. chap. 13. *n* Hebr. 12. 25.

o Terra noviss imè complexa gremio, tum maximè ut mater operiens, nullo magis Sacramento, quam quod nos quoque sacros facit. Plin. Hist. Nat. l. 2. c. 65. Ὅσιον γὰρ, τοὺς μεθεστῶτας ἱεροὺς νομίζειν. ὃ δίκαιον, ἀπέχεσθαι τῆς ἐν χαπρόποτον· καὶ πολιτικὸν, ἀφαιρεῖν τ ἔχθρας τὸ ἀίδιον. Plut. de Solon. leg.

point

point of p sacriledge, to disturbe their remaines, or to meddle with the monuments wherein their corps lie inclosed. But the godly deceased, q had they sense and understanding of what is here done, (as they had wont to speake, and r we well may) would without all doubt, account it, as well they might, a far greater wrong, to have their names tainted with foule aspersions, of this nature especially, even of the highest and most hainous guilt against the divine Majesty, then to have their Sepulchers defaced, their graves laid open, their bodies digged up, their bones burnt, and their ashes either dispersed into the ayer, or scattered upon the surface of the waters; or whatsoever other indignity and insolency the vaine rage and fond outrage, not of humane, but of inhumane spite and malice hath exercised upon their remains. Let not *M. Walker* therefore deeme his offence in this regard the lesse hainous, because the man is dead, or s deceased rather, whom he thus dealeth with: wherein peradventure, as t he said sometime of *Sylla*, *he had dealt more wisely, had he been lesse eager.* Nor hath he any just cause to complaine, because he surviveth; if in the necessary vindication of the deceased so wronged, his inconsiderate carriage therein be discovered. If any blemish accrew to himselfe or his ministery thereby, he may blame himselfe rather

p *Ubi corpus homi-nis demortui condas, sacer esto. Numæ lex. Sepulchrorum sanctitas in ipso solo est, quod nul à vi moveri nequ-eat. Cic. Philip 9. E bustis defunctorum lapidem movere, terram evertere, cespitem evellere. proximum Sacrilegio majore, nostri semper habuerunt. Iulian. Cod. l. 9. tit. 19. leg. 5. unde emendandus Codex. Theodos. l. 9. tit. 17. l. 4. Defunctorum cineribus violentiam inferre, sacrilega præsumptio. Valent. novel. tit. 5. Ne Sepulchra quidem diripere & cadavera polluere illicitum ducebant sacrilegæ vespillonum manus. Euseb. Hist. Lat. vers. l. 3. c. 4. Sacrilegæ bustis abstinuere manus. Senec. epigr. 4.*

q Αἰκε πύθηαι εἰν ἀϊδός κε ἐών. *Homer. Il. ω.* ὕστις δὲ τοῖς τετελευτηκόσιν αὖ δοκεῖ τῶν ζώντων. *Plato Menex.* πρὸς τῷ ἀνδρὶ γιγνομένῳ. *Isocr. Euag.* εἰ δέ τι καὶ περὶ τοὺς ἀπογεγενημένους ἐστὶ τις αἴσθησις. *Polyb. l. 8. Siquis est sensus in morte. Cic. Phil. 9. Siquis inferis sensus est. Sen. ad Polyb. c. 18. Siquis vita digressis est dolor. Ammian. l. 30.* r *Sic enim & nostri.* Ἄλγος δὲ τῷ Κ. ψυχὴ εἴ τις αἴσθησις. *Greg. in Iul. l. 1. Idem in Cæsar.* καὶ μαρτυρεῖ, οὐδὲ καὶ τούτοις τὸ πάθος ἐδικαίου τὴν ὑπεύθυνον. *Idem in Pasch.* εἰ δέ τις σοὶ καὶ τῆς πατρῴας τιμῆς δοκεῖ λόγος, καὶ τοῦτο ἡ θυσία ψυχαῖς ἐν θεοῦ χάρας τοιούτων ἐπαινεῖ ἐπαινεῖται. *Abiit, non obiit. Ambr. Theodos.* s *Manes reliquias disjectari jussit, acerbiore odio, quam si tam sapiens fuisset, quam vehemens fuit. Cic. de legg. l. 2.*

then any other, who by theſe violent and outragious courſes much impeacheth and impaireth his owne eſtimation in the minds of all moderate men.

For his third plea, in regard whereof he claimeth an immunity from being thus dealt with, to wit, *u His perſecution and bonds ſuſtained for the truth.*

u Pag. 1.

Of *M. Walkers* reſtraint for ſome time, I have heard. During which alſo I ſometime viſited him at his brothers houſe. And that he ſuffered *for the truth*, I hope alſo is true, though it be more then I know; becauſe I know not for what he ſuffered. Of his *bonds*, I never heard till now. If he were ever in bonds, (God be thanked) he is now free. But however, he might do well to remember, that *M. VVotton*, upon occaſion of a paſſage uſed in his prayer, when the ſetling of Church-matters with us was in agitation, (which as things now ſtand, I ſuppoſe would not be ſo hainouſly taken) that *His Majeſty* who then was, might in that weighty buſineſſe, *not be ſwayed with prejudice of long or pretended antiquity, but proceed according to the rule and direction of Gods VVord*, had for ſome good ſpace of time before been deprived of the exerciſe of his miniſtery, and of the means thence ariſing for the maintenance of him and his; his charge then depending upon him being greater, then I ſuppoſe *M. VValkers* either then was, when he ſo ſuffered as he ſaith, or now is. And that he lay ſtill at that very ſame time under that heavy preſure, (which he was never wholly quit of to his dying day) when *M. Walker* purſued (I may well ſay, *x* perſecuted him) with thoſe hideous imputations of *teaching* y *divelliſh hereſie and* z *blaſphemy*, *and* a *the moſt peſtilent opinions that ever Satan ſowed among Chriſtians*. Now whether this

x Galat. 4. 29. with Gen. 21. 9.
y Letter to M. *Wotton* Vindic. p. 15.
z Ibid. p. 16.
a Ibid. p. 10. & Relat. p. 4. 5.

this his demeanure toward *M. VVotton* in such times, were to *b adde affliction unto affliction*, or no, I leave to any man, not of *c* brasse bowels, and iron entrals, to determine. This am I sure of, that if *M. VValkers* troubles, past and overblown now, may aggravate ought here, the storm still continuing might much more aggravate there. But this is the common guise of humane weaknesse, that men are rather prone to tender *d* their own griefes, then the grievances of others; and to deny that priviledge of *e* sanctuary to their adversaries, under which they require yet to finde shelter for themselves. Howsoever, a fond thing it is for any man to imagine, that his sufferings for the truth, either should seale him a Licence to rave against, and raile upon his Christian brethren at pleasure, whether surviving yet, or deceased; or should protect him against all Apology upon such occasions, made either by themselves or by others for them, in their behalfe.

b Psal. 69. 26.

c Θυμὸς ἐνὶ στήθεσσι, σιδήρεος, καὶ χάλκεον ἦτορ. Homer. Odyss. 8. & Il. χ. & βίοι γε σιδήρεα πάντα τέτυκται Odyss. μ.

d Τὸ δικεῖον πιέζει πᾶν. Pindar. Nem. 1. Gregor. Stasim. in Iul. 1. & Greg. Presb. in vit. Stas.

e Res est sacra, miser. Senec. epigr. 4.

For as for all that, which in the next place * he subjoyneth, in his declamatory way, concerning *M. Wottons* assertions; how sincerely they are extracted from *M. VVottons* writings, or how depraved with *M. VValkers* own glosses and fillings; as also how by *M. VVotton* himselfe in writing answered, where they might seem to sound somewhat harshly by collating place with place, and reducing them to the state of the point there in question; and lastly, what was thereupon concluded, when these things were at large long since debated, in a way that *M. VValker* himselfe pressed *M. VVotton* unto; you have fully laid down in the *Relation* before mentioned: which *M. VValker* also here referreth himselfe unto; and to trans-

* Pag. 2.

transcribe againe therefore, would be but loſt labour, both to me and to my Reader. That which the rather alſo I here wave, becauſe I ſhall be conſtrained, treading *M. VValkers* wild maze, as now I muſt do, to meet with them againe more then once or twice, where fitter occaſion wil be to conſider further of them.

After this complaint commenced of me, *M. Walker* proceeds e to *lay down the occaſion, by which he hath provoked me to proclaim ſo bitterly againſt him, and to brand him with breach of piety and charity, and defect of humanity and common honeſty*; and to enquire what the cauſe of my ſo doing ſhould be.

e Pag. 3.

Where, firſt, how I have *proclaimed* (as he ſpeaks) *againſt him*, or what *bitterneſſe* I have uſed, either in my *Preface* or *Poſtſcript*, I am well content that others indifferently affected judge. Howbeit I ſee none forwarder to complaine of bitterneſſe in others, then f those that are moſt troubled with the overflowing of the gall themſelves, and who write ordinarily, as if their pennes were dipped and ſteeped in no other but that bitter liquor.

f Τοῖς ἐκπεπωκόσι πικρὸν χυμὸς πικρὸς δοκεῖ. Apud Suidam N. Q. Τὸ μέλι τοῖς ἐκπεπωκόσι πικρὸν φαίνεται. Sext. Empir. Pyrrhon. l. 1. c. 29. Alex. Aphrod probl. l. 1. q 101. Marcus Imp. 7. comment. l. 6. § 57. Greg. Staſ. delid. conſtant.

Secondly, I demand of *M. Walker*, where I have thus *branded* him. True it is, that I do indeed directly and expreſly charge him with g *unequall dealing*, and h *want of candor* in his carriage toward M. *Wotton*. And this he returnes never a word unto, nor will be able ever to waſh off. With thoſe other defaults here mentioned I doe not my ſelfe charge him. I affirm only that ſuch carriage as I there deſcribe, i *hath been ever generally held a breach of piety and charity, and may well be deemed to argue no ſmall defect of humanity, not to adde of common honeſty*. And what I therein ſay, no

g Relat. Peſtſci. p. 40.
h Ibid. p. 55.
i Relat. p. 13.

man

man, I ſuppoſe, will deny; not M. *Walker* himſelfe. But whether *M. Walker* in his late dealing with *M. Wotton* have ſo carried himſelfe, as to contract ſuch guilt, or no, I pronounce not; * I ſay nothing, but leave it to be deemed and determined by others, upon that which afterward is related, under the hands, either of M *Walker* himſelfe, or of thoſe whom he himſelfe choſe, and by his own choiſe of them made competent Judges in his cauſe. * Relat. p. 3.

The Propoſition therefore there alone is mine; which M. *Walker* himſelfe doth not, nor I aſſure my ſelfe, will deny.

The Aſſumption is, either his own or theirs. Yea in effect all his own, becauſe the verdict of thoſe, whom he referred himſelfe unto.

And the concluſion conſequently (which *i* followeth ever the weaker ſide) as it toucheth M. *Walker*, not mine, but theirs; yea, in very truth, his own.

That he charged *M. Wotton* with *hereſie and blaſphemy*, he denieth not: that he referred himſelfe for the truth of his charge to the hearing of *eight grave Miniſters*, his own Letter * relateth: that he failed in his proofes, * they teſtifie under their own hands, whom he referred himſelfe unto: that notwithſtanding that faile, he hath now ſo long after that, ſince *M. Wottons* deceaſe, in print renued that his charge, his booke evidently ſheweth. *i Concluſio partem ſequitur.* * Relat. p. 5. & Vindic. p. 16. * Relat. p. 38.

The imputation therefore of ſuch guilt, if all that hath been related do not proove M. *Walker* faulty in ſuch cariage, he remaineth free enough ſtill from, for ought that I ſay. If it do evince him ſo to have caried himſelfe; it is not I, but his own cariage, and the verdict of his own Judges, that faſneth the imputation upon him.

i Pag. 5. For, what he here addeth of *i* my *misreports*, he hath not hitherto, nor shall ever be able to convince me of misrelation in ought.

k Pag. 5. But come we to his enquiry. Where first he moveth doubt, *k whether* therefore *I be so offended, because he calleth the errour, that he chargeth M.* Wotton *to have been the publisher of, heresie.* And *if that be the matter* he telleth me, *that howsoever I and my fellow-subscribers* (that is the scornfull title that now he giveth us) *did not thinke fit* (for some causes, of which hereafter) *to call any thing in his Exposition of his speeches by the name of heresie and blasphemy: yet some of them cited in the Parallel, are by his own confession manifestly heretical and blasphemous. And that he rather assented to* Beza, Pareus, *and* Lubbertus, *who condemn some things in M.* Wottons *expositions for heresie and blasphemy, then to me and my fellows* (*D.* Bayly, *M.* Balmford, *M.* Randall, *M.* Stock, *M.* Downham, *M.* Gouge, *and M.* Hickes) *who were pleased to think otherwise. And he hopeth that therein he giveth no offence; especially having Gods Word for his warrant.*

Where first, I wonder how the matter against *M. Wotton* cometh so much to be abated, that from so many pretended *heretical and blasphemous errours*, whereof seven horrible heads at least were represented in the Parallel, it should be brought down now to one single *errour*, to one *heresie*. *M. Walkers* heart here, it may be, did misgive him; suspecting that some of them might be generally by all votes acquited of *heresie* at least, if not of *errour*. And he thought it therefore the wisest and wariest course to pitch upon some one; and yet not to tell us, which that one he meant, was, that so he might be free to

fasten

faſten where he ſhould thinke fitteſt, if either his proofes concerning any of the other ſhould faile; or thoſe, whom he calleth in for Advocates in his own behalfe, and for witneſſes to give evidence againſt M. *Wotton*, as condemning his opinions for *hereticall and blaſphemous*, ſhould be found voting in ſome of them rather for him then againſt him.

2. Whereas he telleth us, that *there are ſomethings in M. Wottons Expoſitions* (of which tearme here more anon) *which Beza, Parens and Lubbertus condemn as hereticall and blaſphemous*; neither yet doth he ſhew what thoſe things are, nor where they ſo ſtile them. Yea, if to avoyd the former exception, he ſhall ſay, that the errour he meant and called hereſie is this, that *l Faith, and not Chriſts righteouſneſſe is imputed for righteouſneſſe in the Act of juſtification*; becauſe he ſaith that *his new adverſary hath ſo ſtated the queſtion*; (with whom yet, or his ſtating the queſtion, I have nothing here to do) he muſt be minded, that in the propoſition ſo conceived there are two poſitions included; both which he condemneth as two peſtilent and blaſphemous hereſies, and in *m* his Parallel pointeth at either of them apart.

l Socinianiſme diſcovered, p. 1.4.

m Parall. Error. 1. & 3 Relat. p. 11.14.

1. *That faith is imputed for righteouſneſſe.*
2. *That Chriſts righteouſneſſe is not ſo imputed.*

Now for the former, to wit, that *Faith is imputed for righteouſneſſe*; beſides the Apoſtle *n* S. *Paul* more then once averring it, (whom neither theſe men nor M. *Walker*, I hope will ſo charge) two of them are expreſſe and peremptory for it. For ſo *Beza*, writing on thoſe words of the Apoſtle, *o Abraham beleeved God, and it was imputed to him for righteouſneſſe*. p Here, ſaith he, *is entreated of that which was imputed to him by*

n Rom. 4. 3, 5, 9, 22, 23, 24.
o Rom. 4. 3.
p *Agitur hîc de eo, quod ipſi Deo imputatum eſt. nempe de ipſius fide.* Beza in Rom. 4. 3.

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by God, to wit of his faith. And againe, q Paul relating passively, what Moyses spake actively, omitteth the affix, which he might have rendered, that thing, to wit, Abrahams faith it selfe: but he afterward twice plainely expresseth it in the fifth and ninth verses. And Pareus reconciling the Greeke with the Hebrew: r These two are all one: God imputed faith, and faith by God was imputed. As for the sense, this speech concerning Abraham conteineth two things: first, his faith; Abraham beleeved God. Then the fruit of his Faith; And (faith) was imputed to him for righteousnesse. And againe, ſ And (faith) was imputed to him for righteousnesse. The fruit of Abrahams Faith is hereby signified, even free justification. t That the Verb should be rendered, not personally, but passively; that, to wit, Faith was imputed; it is manifest, both by the Hebrew Text, and by the Apostles declaration in the fifth and ninth verses. Which to observe is of much moment for the right understanding of that Scripture.

And for the latter position, that Christs righteousnes is not imputed in the act of justification; if by Christs righteousnesse be understood his habituall holinesse, or his actuall righteousnesse consisting in the perfect observation of the Law morall: here also two of M. Walkers Authours must of necessity leave him, unlesse they will condemne themselves for blasphemous heretickes. For both Pareus and Lubbertus, going Ursines and Piscators way, hold justification to consist wholly in remission of sinnes. For so Pareus expresly (besides what out of him v elsewhere) in his Commentaries before mentioned; u The Apostle placeth justification in the

q Paulus activam locutionem passivè convertens, prætermittit affixum Hebræum, quod vertere potuit τὸν, ipsam videlicet fidem Abrahami. Sed hoc ipsum postea discrtè bis exprimit, nempe versu 5 & 9. Ibid.

r Idem valent, Deus imputavit fidem, & fides à Deo est imputata. Quantum ad sensum duo continet hoc eloquium; Primò fidem Abrahæ; Credidit A. Deo. deinde, fidei fructum, & imputata est ei (fides) ad justitiam. Par. in Rom. 4. 3.

ſ Et imputata est ei (fides) pro justitiâ. Fructus fidei Abr. significatur, gratuita justificatio. Ibid.

t Ἐλογίσθη, non impersonaliter reddi debere, imputatum est, sed passivè, imputata est, nempe fides, ex Hebræo textu, & Apostoli declaratione, Vers. 5. & 9. manifestum est. quod ad sensum Scripturæ rectè intelligendum refert observare. Ibid.

v Relat. Postscript. p. 38.

u Apostolus justificationem in solâ remissione peccatorum constituit. Par. in Rom. 4. 7. Dub. 5.

Remission

Remission of sinnes alone. Nor doth **Lubbertus* herein depart from him. And both therefore also herein concurre; that they ground our *justification*, not upon the *Righteousnesse of Christ*, so understood, as hath been said; but on the *merit* of, and *satisfaction* made by his *sufferings*. That which, as for *Pareus*, by a whole *x* Treatise written of purpose by him about that Argument, doth most evidently appeere; so for *Lubbertus* is also cleere enough, by divers *y* passages, even in those works which were written by him professedly against the errors of *Socinus*. Yea so far doth *Pareus* proceed herein, that he sticketh not to avow that, *z Those that ascribe the merit of righteousnesse unto Christs active obedience or his native holinesse,* [e] *do thereby derogate from the death of Christ, and do undoubtedly make it vain, or superfluous.* Now I would gladly understand from M. *Walker* what he thinketh of *Pareus*, and whether he count not him a *blasphemous heretike*, as well as M. *Wotton*. As for me & *my fellows*, as in scorn now he calleth them, (tho peradventure as good men as M. *Walker* himselfe) I hold it no disgrace to me, to be yoaked with such; and to have deemed rather as they, then as *M. Walker* either then did, or now doth. Mean while how little cause M. *Walker* hath to crake so much of these Authors, by what hath been said,

* *Manifestum est, non imputare peccatum, poni pro justificare, Lub. ad Socin. l. 2. c. 2. p. 124. col. 2. Sæpe ostendimus justificationem contineri gratuitâ peccatorum remissione. Ibid. l. 4. c. 10. p. 551. col. 2.*

x *De justitiâ Christi Activâ & Passivâ Epist. ad Com. Lud. Witgen.*

y *In χρῶ est justitia duplex, divina & humana. Humana est inhærens, & acquisita, illam vocant habitualem; hanc meritoriam. de illa loquitur Apus. Heb. 7. 26. & 1 Pet. 3. 18. de hac Rom. 5. 9. per unam satisfactionem.*

v. 19. Lubb. contr. Socin. l. 3. c. 5. Sanguine, sive obedientiâ Christi justificamur formaliter; fide instrumentaliter. Ibid. c. 2. p. 355. Duo ad justificationem reqiruntur; unum, ut Christus pro peccatis nostris mortuus sit, atque ita pro eis satisfaciat: alterum, ut nos hanc Christi solutionem sive satisfactionem vera fide recipiamus. Ibid. l. 4. c. 9 p. 547. Hæc justitia, sive obedientia, sive δικαίωμα Christi, sive denique sacrificium, sive sanguis Christi, sive solutio pretii redemptionis nostræ à Christo facta, absolvit nos à reatu, constituit nos justos, justificat nos, &c. Ibid. c. 1. p. 445, 446. Christi enim obedientia, quam Patri in morte pro nobis præstitit, est vera illa justitia, quâ Patri reconciliamur. Ibid. c. 4 p 472. z Qui obedientiæ activæ, aut sanctitati nativæ, meritum justitiæ ascribunt, mortem Christi sine dubio inanem reddunt. Par. de justit. Christi activ. & pass. posit. 5. p. 181. a Morti Christi justificationem contra Scripturas derogant. Ibid. p 182.

may eaſily be deemed, and muchleſſe to affirm, what ſo confidently * elſewhere he doth, that he hath all *learned Divines* agreeing with him in what he holds: and that "the *whole ſtream of learned Orthodox Divines hold the ſame Doctrine with him concerning juſtification by Chriſts righteouſneſſe imputed to beleevers.* Which in ſuch ſenſe and manner as he maintaines it, he cannot but know to be moſt untrue; unleſſe he will expunge *Pareus*, *Piſcator*, and I know not how many more, generally ſo eſteemed, out of the Liſt of learned and Orthodox Divines.

* Letter to M. Wotton. p. 19.

" Pag. 6, 7.

2. Yea but M. *Wotton*, ſaith M. *Walker*, is * *proved a blaſphemous heretick by his owne confeſſion.* I anſwer in a word. How M. *Wotton* confeſſeth *the denial of Chriſts righteouſneſſe imputed to be heretical and blaſphemous*; he plainely expreſſeth himſelfe in his *a* defence; whence M. *Walker* produceth it. To which therefore, and *M. Bradſhawes* Preface to his Engliſh Treatiſe of juſtification, I referre the Reader: yet ſo, that of the one, and out of the other, ſomewhat hereafter alſo ſhall be ſaid.

* Pag. 3, 4.

a Anſwer to error 1. Relat. p. 22.

4. How farre forth *M. Walker* hath *Gods Word for his warrant*, in condemning *M. Wotton*, not of errour (for that neither was, nor is the queſtion) but of *hereſie and blaſphemy* (for that was the point in controverſie, when time was) he hath not yet made to appeare, no more then he did. For what here fondly and ridiculouſly in that kind he preſumeth, by the ſentence of his owne delegates, he was not then able to make good.

What elſe is *b* here ferced in, concerning the cariage of the buſineſſe at that meeting, ſhall in its due place (by Gods aſſiſtance) be diſcuſſed.

b Pag. 5.

The

The other doubt he moveth concerning the cauſe of my *proclaiming ſo bitterly* againſt him, and being *ſo highly offended* with him, is, c *Whether it be, becauſe he calleth* M. Wotton *by the name of* Anthony Wotton. And *if that be the cauſe*, he telleth me, that d *therein he did him a favour. For that under that obſcure title, his perſon might have been hid, and not made known to any but thoſe, who are acquainted with all the paſſages between him and* M. Walker. *But* M. Gataker *is the man, that hath expoſed his perſon to much ſhame, and ſtained his name and memory with the brand of hereſie, &c.*

c Ibid.

d Sic ſcil. beare ſolet amicos.

Sure he muſt be ſome, not merry, but very ſad perſon, not grave and ſage onely, that can read this paſſage without laughing, or ſmiling at leaſt.

Which to ſhew, let me entreat M. *Walker* to make M. *Wottons* caſe a while here his owne. M. *Walker*, as by his Parallell plainly appeares, e denieth *Faith to be a condition on mans part required unto the attaining of juſtification.* Now ſuppoſe that ſome one of his own ſpirit ſhould thereby take occaſion, in a Treatiſe of his publiſhed many yeeres after M. *Walkers* deceaſe, to traduce him for the ſame, by the name of *George Walker*, as *the firſt publiſher in this Land of a moſt peſtilent hereſie*; and thereby charge him to have made himſelfe f *guilty of Paganiſme, Iudaiſme and Mahumetaniſm.* Would it not be ridiculous, for the party having ſo dealt with him, to demand of one that ſhould write in his defence, *Why he is ſo highly offended with him, and whether it be for this cauſe or no, becauſe he calleth him George Walker? &c.* For were it not all one, as if ſome rude fellow, having caſt a ſhovell of duſt or two upon a man, as he paſſeth in the ſtreet, ſhould aske the party ſo miſuſed, conteſting with him about

e Relat. Paral. error 2. p. 13.

f See Relat. P 54.

it

it, what he aileth to be ſo offended with him; and whether it be, becauſe he did not make him a legge, or give him, as we uſe to ſay, the time of the day. He might as well have moved queſtion, whether I were not ſo offended, becauſe he ſtileth him barely *Anthony Wotton*, and not Mr. *A. Wotton:* Or whether becauſe he calleth him *Anthony* and not *Antonie*, as he uſually and rightly wrote his name, ſave that by the Printers correction, or corruption rather, he found it ſo alſo in my relation.

But that that followeth, is yet more ridiculous, that *herein he did M. Wotton a ſingular favour. For under that obſcure title he had lien hid and unknown to any, but thoſe alone that had been acquainted with all that had paſſed between M.* Walker *and him.*

Is the name of *Antonie Wotton* then ſo obſcure a title? or are there ſo many of note ſo named, that this our *A Wotton* may lie hid in the heap, among the multitude of them, unleſſe he be by ſome ſpeciall notes and marks otherwiſe deciphered? And yet any man, not utterly crackt-brained, would have thought, that *g Anthony Wotton, one that ſome 28. yeeres agoe lived in London, and there in Manuſcript Pamphlets and Printed bookes diſperſed his opinions concerning juſtification, and* h *by the fame and opinion, which men had of his great learning and no leſſe piety, drew many zealous profeſſours into the liking of his errors; and afterward* i *wrought a booke De Reconciliatione, in Latine, &c.* Any man would thinke, I ſay, unleſſe he wanted his wits, that thus much were ſufficient to diſcover, who the man were, that M. *Walker* meant, though they that read him were not privy to all M. *Walkers* either revilings of him in publique, or baitings of him in private

g M. *Walkers* Socinianiſm diſcovered and confuted. p. 6.
h Ibid. Epiſt. p. 2.
i Socin. diſc. p. 7.

private. Suppose *M. Walkers* adversary before assigned him, had onely stiled him, *George Walker, one that so many yeeres agoe had in the City of London out of the Pulpit inveighed and declamed oft against M.* Wottons *writings and M.* Bradshaws *works, as containing much heretical and blaspemous matter, &c.* were it not enough to let men know who the man were that be meant (notwithstanding I suppose there be and have been about the City more *Walkers* then *Wottons*) unlesse they had been acquainted with all things, that either at the solemne meeting of Ministers, or in private otherwise, had passed between him and M. *Wotton*.

But that, which herein exceedeth all the rest, is, that *i M. Gataker by his relation of the businesse that passed between them, and thereby blasoning his Armes, hath exposed him to shame, and stained his name with the brand of heresie.* i Pag. 5.

I never knew that I had any skill in *Heraldry* before; nor have heard of *staining* with *brands* till now. Two new trades *M. Walker* hath here put upon me, both which I must needs professe my selfe utterly unskilfull in. But to let these things passe; whether of the two, *staine a mans name, and expose him to shame*; he that publikely chargeth him with *heresie* and *blasphemy*; or he that publisheth his acquitall from such horrid imputations, by the verdict, and under the hands of those, whom the same party appellant himselfe had made therein his Judges; I am well content that any, not wholly in [k] *Orestes* his mood, whatsoever else he be, determine.

k *Nec sani esse hominis non sanus juret Orestes Pers. sat 3.*

After this *Preamble* thus premised, *M. VValker* proceeds to his *Narration*. [l] The former part whereof is spent in such stories, as *M. Walker* is pleased to en-

l Pag. 5 9.

tertain his Reader withall, of matters foregoing the Meeting of the Miniſters before mentioned, concerning [m] himſelfe and his *reading and preaching*, [n] *M. Richardſon* and his *approbation of M. Walkers cenſures* paſſed upon *M. Wottons* opinion; [o] M. *Wottons* dealing, and [p] the cariage of ſome of his followers.

m Pag. 5,6.
n Pag. 6.
o Pag. 6,7.
p Pag. 8.

All which yet I ſuppoſe no man is bound to make any part of his Creed. Such of them eſpecially as are grounded upon other mens reports; as the frivolous and ridiculous tale, that [q] his Clarke, he ſaith, told him, concerning ſome of *M. Wottons* Diſciples and himſelfe; and may the rather be queſtioned, becauſe in the enſuing Diſcourſe are found ſome very palpable untruths; and ſuch as were to be charged upon *M. Walker* himſelfe, were they not ſalved with a *ſome ſay*. And what he reporteth [r] of *M. VVottons* jugling repeated againe [ſ] in his Epiſtle, and *elſewhere, is by *M. VVotton* very confidently and peremptorily denied, as ſhall hereafter be related.

q Pag. 8,9.
r Pag. 7.
ſ Pag. 13.
* Epiſt. before his diſcovery p. 5.

As for that he relateth of *M. Richardſons cenſure*, both [t] here, and [u] hereafter, be it true or no; I ſay only thus much to it: that if *M. Richardſon* ſhall condemne all thoſe for *blaſphemous heretiks*, who *deny the imputation of Chriſts righteouſneſſe conſiſting in the perfect obſervation of the Law Morall unto juſtification*; and *hold juſtification to conſiſt wholly in remiſſion of ſinnes*: (which I conceive to be *M. VVottons* principall error, and wherein I diſſent both from him and them) he ſhall together with *M. Wotton* exclude from life eternall *Olevian*, *Piſcator*, *Urſinus*, *Pareus*, *Scultetus*, *Altingius*, *Cameron*, and many other Worthies, who were as famous and bright lights in the Church of God here, as ever *M. Richardſon* was, while he lived;

t Pag. 6.
u Pag. 25,26.

and

and (if the Prophet [x] *Daniel* may be believed) doe now *shine as Starres* in the Kingdome of heaven, and ſo ſhall doe *for ever and ever*; whatſoever doom *M. Richardſon*, or *M. Walker* ſhall paſſe on them. For my part I deem this their cenſure not unlike that other conceit, that I remember to have heard *M. Walker* ſometime maintain, and is fathered likewiſe upon the ſame party, (concerning whom, I forbeare to ſpeake my mind, leſt I undergoe the laſh of *M. Walkers* tongue) that, *The fall of our firſt parents proceeded not from the mutability of their will*: and that *all that hold it to have thence proceeded*, by ſo holding, *make God the Autour of ſinne*. By which cenſure all the Divines in the World (for ought I know, *M. Walker*, and *M. Richardſon*, if he at leaſt ſo alſo held, only excepted) are condemned of extream impiety; yea of Atheiſme, or worſe, (if [y] *M. Walkers* manner of arguing by deduction may go for currant) ſince that [z] it is much at one, to hold God to be wicked, and to hold him no God at all.

[x] Dan. 12. 3.

[y] See Vindicat. p. 34. 35.

[z] *Quid intereſt Deos neges, an inſames?* Senec. ep. 133.

Ὁ μὴ νομίζων θεὸς εἶναι, οὐδὲ εἷς ἐστιν· ὁ δὲ τοιούτους νομίζων, ὑ μαχῷ δόξαις δυσσεβεῖς συμπίπτει. Plut. de ſuperſtit. Οἱ μὲν γὰρ ἄθεοι. Οἱ δὲ κακόθεοι. Porphyr. de abſtin. l. 2. Χείρων δὲ ἡ κακοσεβία τῆς ἀθεότητος. Epiphani anchor. §. 9.

But this former part of *M. Walkers Narration*, be it what it will, nothing at all concerneth me, who begin my *Relation* at *M. Walkers Letter*, and the *meeting* that thereupon enſued.

Out of his *Letter*, wherewith he beginneth the latter part of it, I [a] relate only *M. Walkers charge* and his *challenge*. Which that they are there found, among *much other laviſh and menacing langnage*, in as many words as I relate them; by *M. Walkers* owne [b] *Tranſcript* of it may evidently appeare.

[a] Relat. p. 4. 5.

[b] Vindic. p. 9. 18.

With the main ſubſtance whereof, (being ſuch as ſufficiently diſcovereth by what ſpirit it was endited) I ſhall not much meddle; but ſhall only relate

what I find written in the margent of a copie of it (teſtified to be a true copy by the atteſtation of *M. Stephen Egerton*, and *M. William Gouge* thereunto annexed) with *M. Wottons* own hand.

a Vindic. p. 10. Againſt thoſe words, [c] *If you had not refuſed to joyn with me in a Chriſtian Conference, &c.*

I never had any ſuch offer made me from you.

d Pag. 12. Againſt thoſe words, [d] *You in ſcorn ſent me to one Spencer, &c.*

The party will be depoſed, that this is altogether falſe.

e Pag. 12. Againſt thoſe words, [e] *This your doing when I complained to you of face to face, you excuſed as done in ignorance of mine intent and deſire.*

This is moſt falſe.

f Pag. 13. Againſt thoſe words, [f] *Did I not then ſhew both patience, love, and all good affection?*

How true the report of this conference is, they that were by can witneſſe: and to them I appeale.

g Pag. 13. b Pag. 7. Upon [g] that paſſage, before [b] alſo mentioned, and yet before that at large related and preſſed in his Epiſtle prefixed before his *Socinianiſme diſcovered and confuted*, concerning a place of *Luther*, that *M. Wotton* ſhould alledge, *covering with his finger* ſome part of it in the ſame page, that made againſt him, againſt thoſe words, [i] *If you deny this, God is my witneſſe, and mine own conſcience.*

i Pag. 13.

God is my witneſſe againſt you, that this is moſt falſely reported by you.

k Pag. 14. Againſt thoſe words, [k] *They and you were ſo far from amendement, that you made me amends with all railing and reviling language.*

If you ſpeake of me, it is moſt untrue: for others I cannot anſwer.

Againſt

Againſt thoſe words, related as *M. Wottons*, concerning the Biſhop of *London*, *You dare not commit your ſelfe to him, becauſe he is a wicked Iudge, and will reſpect perſons in judgement: my friends are too potent with him.* [Pag. 15.

The Lord let me find no mercy with him, if ever I ſaid ſo, or thought ſo of the Biſhop of London.

Other notes I let paſſe, being leſſe materiall, or concerning other men rather then *M. Wotton* himſelfe. But for the further and fuller clearing of this laſt clauſe, I ſhall ſubjoyne out of a letter of *M. Egertons* written to *M. Wotton*, dated *May* 23. 1614. under his own hand, the very words that *M. Wotton* uſed concerning the Biſhop.

* *Among ſome other paſſages, you had this ſpeech in effect, that you thought that my Lord of* London *would not willingly do any thing, that might impeach M.* Walker, *becauſe (as you had heard) his brother of Cheſwick was very gracious with my Lord. Thus much in effect, and not a jot more, did I ſignifie to M.* Walker *only by way of demand, &c. How ſoundly and charitably M.* Walker *collected hereupon, that you either ſaid or intimated, that you durſt not commit your ſelfe to the Biſhop of* London, *becauſe he is a wicked man, &c. I leave it to others to determine. This I profeſſe, that neither when I received it from you, nor when I told it to his eare, I did ſo much as conceive or imagine, that you had any ſuch conceit of my Lord of London.* * M. Egertons Letter to M. Wotton.

Thus that reverend Divine, now with the Lord: by whoſe teſtimony may appeare, how prone *M. Walker* is to tenter out mens words, beyond all, not charitable onely, but even reaſonable, conſtruction.

From his *Letter*, *M. Walker* proceedeth to the *Meeting*

ting or *Conference* therein required; which he ſaith
x Vindic. p. 9. is x *the ſubject of mine invective againſt him.*

In relating whereof yet I uſe no *Invective* at all. I report onely what was done and exhibited on both parts: & what reſolved by the parties on either ſide deputed to heare and decide. Neither of which *M. Walker* either doth or can deny.

But *M. Walker* muſt give me leave, to deale here a little more freely with him; and to tell him in plainer tearmes, that many things delivered in this part of his *Narration*, are either utterly untrue, or ſuch as may juſtly be ſuſpected of untruth.

1. He maketh his very entrance into it with a manifeſt untruth, tho a matter of no great moment. He
y Pag. 19. ſaith, that y *Upon the receit and reading of that his Letter, M.* Wotton *ſent him a Letter of defiance, and therein profeſſed his ſcorn and diſdaine of his threatnings: but the next day he ſent him another, wherein he promiſed to yeeld to his motion.* Which, tho not much materiall, whether ſo or no, yet is not true. For *M. Wotton* ſent him but one Letter with a Poſtſcript of diverſe date added thereunto: which muſt needs therefore come to *M. Walkers* hands both at once; and not the one this day, and the other the next, as *M. Walker* here relates it. *M. Wotton* had indeed begun and gone on a good way in a large *Anſwer* to M. *Walkers* whole *Letter*; which is yet to be ſeen; and I could well have been content to afford it room here, ſave that I found it unfiniſhed, and withall was loath to make this diſcourſe overlong. But therein it ſeems he altered his mind, and ſent him this ſhorter. Which, if but to ſhew the difference of theſe two mens ſpirits, I have thought good here to inſert.

To

To Mr. *George Walker*, peace of conſcience, by true ze ale with Sobriety and Charity.

SIR, if you have any true deſire of my good, eſpecially teſtified by prayer to God for me, the Lord requite your love, and uphold me in the continuance of the like duty for you now and ever. But I muſt plainly profeſſe, that I can hardly be perſwaded of the truth of your proteſtation: becauſe I finde your preſent Letters, being the firſt that ever I received from you, ſo full of bitterneſſe. Yet could I have been contented to have made ſome Anſwer to them, but that I ſee it would be to ſmall or no purpoſe. For a great part of your vehement accuſation concerns other men, and not me: who am not (in any equity) to be charged with their faults, (if any have ſo faulted) ἐπεὶ οὐχ ἱερήϊον οὐδὲ βοείην. *The things, which touch my ſelfe, are all, either utterly untrue, or miſreported by you. And to what purpoſe were it, for me to deny, and you to affirme; and ſo as it were out-vy one anothers credit? Concerning the offer you make of putting the points in queſtion, whether firſt you doe juſtly charge me with hereſie and blaſphemy; and whether ſecondly, my writings do not ſhew me to be a Socinian; I could happily have yeelded thereunto, without excepting againſt any one whom you name, if you had not ſo violently ſought it, by frighting me (as you imagined) with complaining, to my L. of* Canterbury *his Grace and the Commiſſion, of me, if I refuſed. Good M* Walker *do not think me ſo childiſh or fooliſh, that I can be ſcared with ſuch terrours and menacings. I am ſo throughly reſolved of the truth I hold, differing* immane quantum *from* Socinus *blaſphemy, and ſo well perſwaded of my Lords ſoundneſſe in judgement, and the equall hearing I ſhall have in that Court, that I am not afraid to put the matter*

there

there to triall. Wherefore uſe your diſcretion, either in this, or in any other courſe, that ſhall beſt pleaſe you: I will alwaies be ready to maintaine the truth I know, and to acknowledge that, I yet know not, whenſoever it ſhall be diſcovered to me by the Word of God. To whoſe gracious bleſſing I commend the pardoning and reforming of this and all other wrongs you have done me, and reſt,

Yours as it becomes a Chriſtian to be

Towerhill,
May 5. 1614.

ANTONY WOTTON.

Poſtſcript. *Since the writing of this Letter, I have been perſwaded by them by whom I am willing to be adviſed and ruled, to yeeld to your motion, which by this Poſtſcript I now ſignifie unto you; Conditionally, that all things, wherewith you charge me in your Letter may alſo be heard, and the Letter it ſelfe ſcanned, as they, that ſhall be and are choſen, ſhall thinke meet. The manner of this tryall, with the time and place, muſt (in reaſon) be left to their wiſedomes and liking. Whom I will chooſe, you ſhal underſtand from me, upon ſignification that you accept of this condition. The expectation of your former Meſſenger, who ſaid he would call for an Anſwer, hath made me to put off the writing of this till now.* May 12.

Thus have you M *Wottons Letter of defiance*, as M. *Walker* is pleaſed to ſtile it, ſo full of *ſcorn and diſdain*; nothing ſutable indeed to M. *Walkers Invective*, nor ſavouring at all of his furious ſpirit. And you have withall in the *Poſtſcript* the reaſon of the delay of M. *Wottons* anſwer, returned thereunto not without the *Poſtſcript* becauſe detained by him till then. That which alſo is teſtified by *M. Walkers* own Letter.

ter written in anſwer hereunto; wherein he profeſſeth himſelfe to have been *at the firſt ſight* of M. *Wottons Letter* much *troubled*, as in ſome other reſpects, ſo in regard of *the refuſall of his motion, and the defiance* (as there alſo he tearms it) *of his threatnings*; untill *he found at laſt to his comfort, an acceptance of his motion, upon the advice of his friends.*

2. That which next followeth, hath as little truth in it as the former, being a matter of more moment; to wit, that [p] M. *Wotton, After that by Letter to* M. *Walker he had promiſed to yeeld to his motion about a conference, did by* M. *Maſon the Biſhops Chaplen uſe meanes to make it known to the Biſhop, in hope that he would forbid the meeting.* Whereas *M. Wotton* had not yet written to M. *Walker*, that he would accept of that his offer, (deſirous rather of a publike hearing, then a private *conference*) untill he had been with the *Biſhop*, [q] whom he importuned for an open and judiciary tryall; and being preſſed by him rather to condeſcend to the courſe by M. *Walker* propounded, had thereupon conſented and yeelded thereunto; upon condition that the *Biſhop* would aſſigne one of his *Chaplens* to be a party in the hearing; who to ſatisfie *M. Wottons* requeſt therein, appointed *M. Maſon* then preſent, to *M. Wotton* otherwiſe a meere ſtranger, to undertake that imployment. After which therefore *M. Wotton* added the *Poſtſcript* above recited, to his Letter, lying yet by him, becauſe not yet called for by *M. Walkers* meſſenger, according to *M. Wottons* expectation and his promiſe.

[p] Vindic. p. 19.

[q] See Relat. p. 56.

3. It is not true, that [r] *M. Hicks and my ſelfe bare our ſelves at the meeting, towards M. Walker as an Adverſary, or as Advocates for M. Wotton:* Unleſſe to require the

[r] Vindic. p. 19.

forbearance of railing and reviling terms, and endevouring to have the buſineſſe fairely and calmly caried, without *Invectives* and *Declamations*, which M. *Walker*, if let alone, would never have made an end of, may beare ſuch an interpretation. And yet M. *Hicks* (a man whom to my knowledge I never ſaw before or ſince, nor know I how M. *Walker* knows to be [f] of *M. Wottons mind in all points*) ſpake leaſt in the buſineſſe of the moſt there preſent, being the yongeſt among us, and a man of very modeſt and moderate cariage. But ſomewhat muſt be faſtned on a man leaſt known; becauſe of the better known it would not be ſo eaſily beleeved.

[f] Ibid.

[t] Ibid.

4 It is not true that [t] D. *Weſtfield was the onely man there, with whom M. Walker had then any great familiarity.* For *M. Stock* and he, as they were next neighbours in their charges, ſo were very familiar; tho for his kindneſſe he have been but ill rewarded by *M. Walker* in ſome [u] paſſages here enſuing. For I leave it to *M. Walker* to reconcile his owne *relations*; wherein he telleth us, here, that [x] he was but a *ſtranger of two yeeres reſidence in the City* at the time of our *meeting Anno* 1614. and yet before in the very entrance, that [y] *the controverſie between M. Wotton and himſelfe* began *Anno* 1611. He was belike very buſie in the City, before he had any reſidence in the City. But this ἀνισοφωνία being in his owne acts, himſelfe, I hope, will ſome way aſſoil.

[u] Pag. 22, 23.

[x] Pag. 19.

[y] Pag. 1.

[a] Pag. 19.

5. Nor is it true, that the parties deſigned, were [a] all of them *M. Wottons old familiar friends*. What any of the reſt might be, I cannot certainly ſay; tho of few of them, I ſuppoſe, *M. Walker* is able to make it good. But for my ſelfe, I was then but lately grown

movall

into acquaintance with him by occaſion of my removall from *Lincolns-Inne* to *Rederith*. Beſides that there had much ſtrangneſſe grown before that time (as [b] between the beſt and holieſt ſometime it falleth out) betweene *M. Stock* and *M. Wotton*, a thing too well known to, and much lamented by, many intereſſed in either.

[b] See of *Paul* and *Barnabas*, Acts 15.39. *Chryſoſtome* & *Epiphanius*, *Socrates Hiſt. Eccl.* l.6 c.13.

6. It is not true, that [c] *I derided him, when he gave in his charge of Socinian hereſie & blaſphemy againſt M Wotton.* For I never ſo did. Tho I confeſſe, I could not forbeare ſmiling at the reading of [d] *the ſecond point* in his *Parallel* condemned as a *blaſphemous Socinian hereſie*. And I ſuppoſe that ſcarce any ſound and judicious Divine will be able to read it *ſine riſu aut ſtomacho*.

Hierome and *Auguſtine* in their Epiſtles to either *Hierome* & *Ruffine*, in *Hieromes* Epiſtles and Invectives.

7. Nor is it true, that [e] Dr. *Baily* came in amongſt us, as by M. *Walker* deſigned to ſucceed *in the roome of D. Weſtfield*. For D. *Weſtfield* was expected that very day, that D. *Baylie* intruded himſelfe into our company, tho very likely indeed, not without *M. Walkers* privity and procurement, to diſturb our proceedings. Yet not pretending to appeare in D. *Weſtfields roome*, however afterward he ſupplied it, to make up the number; but making bold forſooth to aſſociate himſelfe with us, [f] becauſe we met in his Church. The moſt of the reſt miſliking, and muttering at it among themſelves, as deſirous rather of his roome then his company. And that, as for ſome other reaſons not ſo fit to be here related; ſo the rather for that no ſooner almoſt he was ſet down among us, but he began to quarrel with *M. Wotton* about his apparrell, becauſe he went not in a Miniſteriall habit.

[c] Pag. 2.
[d] Relat. p. 13.
[e] Vindic. p. 19.
[f] See Relat. p. 8, 9.

8. Whereas it is added, that [g] D. *Weſtfield refuſed after our firſt meeting, to meet any more*, (which yet

[g] Pag. 19.

unto the reſt of us he never once intimated) *becauſe he perceived a generall inclination in us all to favour M. Wotton*, a- foreſeeing and *fearing what followed*. As therein M. *Walker* taxeth not me alone, but the whole company of open partiality: ſo it may rather juſtly be ſurmiſed, that D. *Weſtfield* being of a mild and moderate diſpoſition, forbare further to preſent himſelfe among us, being wearied out with *M. Walkers* furious and intemperate cariage, ſufficient to have tired us all: and this I ſuppoſe they will the more incline to, that know the mans temper.

[b] Pag. 19, 20. 9. It is not true, that [b] M. *Walker did at firſt deſire of us, that having in writing paralleld M. Wottons words with* Socinus *his, we would give our hands to his parallel, and ſubſcribe, that he had not charged M. Wotton with any opinions or words but his owne; or confuted under the name of Socinianiſme any words of his, wherein he* [i] See Relat. p. 9. *concurred not with Socinus*. For [i] neither was there *at firſt* any mention of *a Parallel*; nor came the motion of it, when it was afterward mentioned, from *M. Walker*; but was after ſome waſt of time ſpent to no purpoſe in clamorous declamations and invectives, by my ſelfe propounded; that we might thereby the better diſcerne, how the caſe ſtood concerning the matters controverted, and bring the buſineſſe to ſome good iſſue: nor was any ſuch *ſubſcription* ever on M. *Walkers* part required; who as he now ſcoffeth us by the name of *Subſcribers*; ſo could not after due hearing endure to heare of any ſubſcribing; well wotting by the verdict of the whole company, what the ſubſcription was like to be.

[k] Pag. 19, 20. 10. He frameth [k] his narration, as if *his Parallels* had been read alone without M. *Wottons Anſwer*: and that

that *I upon the reading and examining of them, they ap-* [l] Pag. 20.
peared to ſome of them ſo cleere, and his cauſe ſo juſt, that the ſame day at dinner Dr. Baylie *did proteſt, that M.* Walker *had diſcovered M.* Wotton *to be as damned an hereticke as ever did tread on Engliſh ground:* and after againe, *that* [m] *the ſaid Doctor upon the firſt reading of* [m] Pag. 22.
M. Wottons *ſpeeches ſo paralleld, condemned M.* Wotton *for an hereticke, and his errors for blaſphemy.* To wit, at a private table, as before he had related. Now whether D. *Baylie* ſpake thus or no, I will not call in queſtion; becauſe M. *Walker* ſaith he hath ſufficient witneſſes of it. But this I ſay:

1. That his *Parallel* was not delivered in before or without M. *Wottons* Anſwer. For ſo [n] it was agreed. [n] See Relat. p. 10.
Nor were all the Parallels or points paralleld read over at once; but ſeverally related, conſidered of, and examined, together with M. *Wottons* anſwer thereunto, and both withall debated, as they ſtood in order, and came to hand, ſome one day, and ſome an other.

2. For the Doctors ſpeech, (howſoever his judgement, I ſuppoſe, ſo raſhly given eſpecially, will beare no great weight with thoſe that throughly knew the man and his manner) if it were ſuch as M. *Walker* ſaith; and were delivered, as he implieth, upon the very firſt hearing of *M. Walkers* charge onely read, before he had heard *M. Wottons* defence: it may ſeem, he was of that mind, that [o] the Stoike ſome-time was, who held it a ridiculous thing to heare any defendant or ſecond party: tho moſt wiſe men have ever been [p] of a contrary judgement; requiring

[o] *Zeno Phocylidis dictum illud notabat,* Μηδὲ δίκαν δικάσῃς, πρὶν ἀμφοῖν μῦθον ἀκοῦσῃς εἶτα γὰρ ἀπόκριξεν ὁ κρίνων ἐν τῷ δικαίῳ πῦρ· πῖρας γὰρ ἔχει τὸ ζητεῖν· μὴ πρὶν ἀπόκριξεν.

ὅμοιον γάρ, ὡς οἱ μηδὲ ἀκούσαντα καλῶς, ἢ πεπαύσασθαι ἔτι ἐρωτῶντα, κρίνειν. *Plut. de Stoic. contradict.* §. 4.

[p] John 7. 51. Act. 25. 16. *Neminem prædamnare incognitâ cauſâ licet. Lactant. l. 5. c. 1.*

the one eare at least to be reserved for the defendant; and condemning those of *r* unjust and unequall dealing, albeit the sentence they passe be agreeable to right, that condemne a man unheard.

But, if the Doctor then said, as M. *VValker* saith he did; and yet afterward did under his hand acquit M. *VVotton* of *heresie* and *blasphemy*, as it is acknowledged that he did; one of the two must of necessity follow, either that he altred his judgement therein upon the hearing of M. *Wottons* defence, considering better of the businesse then before he had done; or that he gave sentence and subscribed directly contrary to his owne judgement, and so [s] in acquitting M. *VVotton* condemned himselfe. Of either whereof let *M. VValker* choose which he please, and make the best use of it for his owne advantage.

11. Howbeit to afford the Doctor a plaister, wherewith to salve his credit, herein somewhat impeached, *M. VValker* bringeth in the party, at whose house they dined, demanding, *t VVhy they did not then without more adoe justifie M. VValker, and censure M. VVotton.* *M. VValker* might much better himselfe rather have askt the Doctor, why he said not so much openly at the meeting; or how it came to passe that he did not there utter any one syllable or title tending thereunto; whenas at the table now (whereby any man may deem of the Doctors discretion, if all that M. *VValker* tels of him be true) he so freely and fully passed and published his censure. Now to this question of his hoasts M. *VValker* shapeth this answer, (in whose person uncertaine; for *M. VValker* is nothing cleere in these his dramaticall discourses) [u] *They pretended, that they desired to convert, not to confound*

q Τῶν ὤτων θάτερον καθαρὸν φυλάττειν καὶ ἀδιάβλητον. *Plut. Alex.* τοῦ μὴ παρόντι ἀκέραιον διαστώζειν. *Anton. Meli. l. 1. c. 53.*

r *Qui statuit aliquid, parte inauditâ alterâ; Æquum licet statuerit, haud æquus fuit. Senec. Med. 1. 2.* Ὁ προκαταγινώσκων δὲ πρὶν ἀκοῦσαι καλῶς, Αὐτὸς πονηρὸς ἔστι πιστεύσας κακῶς. *Menand.*

s *Iudex damnatur, cum nocens absolvitur. P. Syrus.*

t Pag. 20.

u Ibid.

found M. VVotton, that they perceived him to be afraid of a ſtorm like to fall on him: and that if I would yeeld to let him expound himſelfe, he would by a wreſted expoſition gainſay and contradict his former words and opinions, and run from them: which being gotten from him under his own hand, they would either hold him to it, or ſhame him for ever, if he did fall back again.

Such a paſſage, as I know not, nor any man elſe, I thinke, what to make of.

For firſt, who be the *They*, that he ſpeaketh of? was it the Doctor alone, that told all this faire tale, and pretended all this? how cometh he then to ſay, *They?* Or if *M. Downham* be included, who is related to have dined at the ſame time with them; how doth *M. Walker*, in his enſuing Diſcourſe make him [x] a mute Actor in this Scene, one that [y] *by ſilence* only *aſſented* to, what the Doctor then ſaid? Again, where, think we, meaneth he, that all this was *pretended?* was it pretended at the Table? or was it related only there; but pretended before at the meeting among our ſelves? But I ſhall leave it to any man of ordinary underſtanding to conceive, how likely it is; either that *M. Wottons* friends (for ſuch *M. Walker* ſaith they were all) ſhould thus conſpire to enſnare him; or that ſuch a conſultation ſhould be had among us in the preſence of M. *Wotton* himſelfe. For we did nothing at our meetings but in the preſence of M. *Wotton* and *M. VValker*; who were neither of them ever excluded, or required to withdraw themſelves upon any occaſion, during the whole hearing. But *M. Walker* it may well ſeem, was ſomewhat diſtracted in mind, when he writ this; ſtudying how to bring in handſomely what himſelfe had invented, and

x Κωφὸν πρόσωπον. Muta perſona.

y Pag. 22.

and uncertaine whom to father and faſten it upon. For marke, I pray you, what immediately follows.

a Pag. 20. 12. *a This courſe*, ſaith he, *being* M. *Gatakers device, I refuſed to yeeld unto: becauſe I had never oppoſed* M. Wotton, *but onely in his opinions formerly publiſhed, and and not in future Expoſitions: and becauſe I had fully proved my charge, I deſired their verdict and juſt judgement. But after much importunity I yeelded; and ſo loſt my cauſe, and was drawn into a new buſineſſe; that was, to contend with* M. Wotton, *not about his former opinions, but about new expoſitions, which he would make in anſwer to my Parallel.*

In which words are couched many groſſe falſhoods: nor was the former paſſage ſo intricate, but this is much more untrue.

1. He affirmed before, that *They pretended* this and that; and thereupon plotted to get I know not what under M. *Wottons* hand. Now he telleth his Reader, that *This courſe was M. Gattakers device.* b Where at length ſhall we have him?

b *Quo teneam vultus mutantem Protea nodo?*

2. True it is indeed, I was the firſt mover, that *M. Walker* might be requeſted to make ſuch a paral-

c Relat. p. 9. lel; as c in my relation I acknowledge. But that I ever had any ſuch pretence, as M. *Walker* here talketh of, or ever made any motion for ought under *M. Wottons* hand, is moſt untrue. *M. Wotton* onely him-

d Relat. p. 9, 10. ſelf moved, (as I d elſwhere relate) that he might have the Parallels ſent him from M. *Walker* a day or two before the next hearing, that he might ſubjoyn his anſwer and defence thereunto.

3. That *M. Walker refuſed to yeeld thereunto, and was by meere importunity drawn to admit it*, is likewiſe moſt falſe. For it was preſently deemed moſt equall on all

ſides

ſides: nor did *M. Walker* in the leaſt manner make any ſhew of diſlike.

4. It is a like true, that upon the giving in of his parallel, *he required our verdict*; that courſe being not as yet condeſcended unto, which he tearmeth *my device*. When as the courſe mentioned, and by *M. VVotton* himſelfe motioned, was agreed upon before his parallel was compoſed, and much more then, before it was exhibited. So that by *M. Walkers* relation a verdict ſhould have been paſt by his Judges, while the parallel, containing the evidence, was as yet, if as yet at leaſt, in the Actors brain only.

But to take the buſineſſe, and diſcuſſe it a while, as *M. Walker* here relateth it.

Firſt, I referre it to any indifferent mans judgement to determine, whether it were agreeable to equity, for *M Walker* to require *a verdict of his Iudges*, (as he termeth them) or for them to give it in his behalfe, againſt *M Wotton*, upon a bare ſight of ſome poſitions found as well in *M. Wotton*, as in *Socinus*, (ſuppoſing it ſo to be) before M. *Wottons* defence were either exhibited or heard. And here let me crave leave to ſhew the unreaſonableneſſe of ſuch a requeſt, and it be but by one inſtance. *M Walker* in his Parallel chargeth this Poſition upon *M. Wotton*, as a point of *Socinianiſm, an hereticall and blaſphemous aſſertion*, that [e] *Faith is a condition appointed by God to be performed on our parts for obtaining of juſtification*. Now, it being granted, that the very ſame words were by *M. Walker* exhibited, (which yet preciſely they are not) as well out of *Socinus* his works, as out of *M. VVottons* writings: had it not been, thinke we, a very diſcreet part of them whom the buſineſſe was

[e] Prallel. Error. 2. Relat. p. 13.

committed unto, to have *without more adoe*, ſo cenſured it, as *M. Walker* had charged it, and in ſo cenſuring it, to have condemned themſelves, (who openly to *M. Walkers* face * profeſſed, that they had oft taught it) and not themſelves alone, but all orthodox Divines (for ought I know) in the whole world; yea the Apoſtle S. *Paul* himſelfe to boote too, if ſome of them may be beleeved; for Socinians and blaſphemous heretiks? For I would fain know of *M Walker*, how this differeth that he ſo chargeth, from what *Pareus* ſaith, and avoweth to be S. *Pauls*, that [f] *Faith is the condition, under which Chriſt is given us for a propitiation.* Or, not to looke out abroad, but to keep our ſelves at home; I ſhould deſire to underſtand from him, what he thinketh of theſe paſſages in ſome writers of our own; and thoſe men of no mean note neither.

* Relat. p. 36.

f *Fidem inſerit, ut doceat Fidem eſſe conditionem, ſub qua Chriſtus nobis datus eſt propitiatorium. Pareus in* Rom. 3. 25.

First, that of M. *Fox*, [g] *The condition whereby we are properly juſtified is this, that we beleeve in Chriſt.* And againe, * *The Evangelicall promiſe requireth no other condition to the attaining of ſalvation, beſides Faith onely, whereby we beleeve on the Sonne of God.*

g *Conditio, qua propriè juſtificamur, ea eſt, ut in Chriſtum credamus. Fox de Chriſt. grat. juſtif. p. 244.*

* *Promiſſio Evangelica nullâ exigit conditionem aliam, præter fidem duntaxat, qua credimus in filium Dei. Ibid p. 240.*

Secondly, that of *M. Perkins*, in his Reformed Catholique; [h] *In the Covenant of Grace, two things muſt be conſidered: the ſubſtance thereof, and the condition. The ſubſtance of the Covenant is, that Righteouſnes and life everlaſting is given to Gods Church and people by Chriſt. The condition is, that we for our parts are by faith to receive the foreſaid benefits. And this condition is by grace as well as the ſubſtance.*

h *Reform. Catbol. Point. 4. of Juſtificat. the manner, Differ. 2. Reaſon 1.*

Or if theſe men be not of that eſteem with *M. Walker*, but that he can be content to let them go for damned heretiks, to beare *M. Wotton* company in the

the ſame condemnation, I ſhould crave to be informed, what he deemeth of M. *Pemble*, [i] ſome of whoſe works he hath deigned to honour with a Dedicatory Epiſtle; wherein he commendeth him, as [k] *a righteous and faithfull ſervant of Chriſt, excelling in grace and vertue, abounding in all wiſdome, and in all knowledge, lively ſenſe and utterance of heavenly and ſupernaturall myſteries, far above all that could be expected from, or is ordinarily found in one of his age and yeers.* [l] *Nor doubteth therefore, nor is afraid to ſay of him, that he is aſcended up into that ſuperceleſtiall glory, towards which he had ever bent all his ſtudies and deſires.* This M. *Pemble* then, whom M. *Walker* thus extolleth, and not altogether undeſervedly, in another of his works hath theſe words: [m] *There are two covenants that God hath made with man: by one of which ſalvation is to be obtained. The one is the Covenant of works, the tenor whereof is, Doe this, and thou ſhalt live. The other is the Covenant of Grace, the tenor whereof is, Beleeve in the Lord Ieſus, and thou ſhalt be ſaved. The condition of this Covenant,* [n] *(required in them that ſhall be juſtified) is faith. The performance whereof differs from the performance of the condition of that other Covenant. Doe this and live, is a compact of pure juſtice; wherein wages is given by debt; ſo that he that doth the work obeying the Law, may in ſtrict juſtice for the work ſake claim the wages, eternall life, upon juſt deſert. Beleeve this and live, is a compact of freeſt and pureſt mercy; wherein the reward of eternall life is given us in favour for that, which beares not the leaſt proportion of worth with it: ſo that he that performs the condition, cannot yet demand the wages, as due unto him in ſeverity of juſtice, but onely by the grace of a free promiſe, the fulfilling of which he may*

[i] M. *Wil. Perkins Vindiciæ.* Or, Plea for grace, that eſpecially of faith.
[k] M. *G. Walker* Epiſt. to the Chriſtian Reader.
[l] Ibid.
[m] M. *W. Pemble, Vindiciæ Fidei*, or, Of juſtification by Faith, Sect. 2. chap. 1. p. 23.
[n] Ibid. p. 22.

humbly ſue for. And againe, [o] *Altho the act of juſtification of a ſinner be properly the onely work of God, for the onely merit of Chriſt: yet is it rightly aſcribed unto faith, and it alone; for as much as faith is that main condition of the New Covenant; which, as we muſt performe, if we will be juſtified; ſo by the performance whereof we are ſaid to obtaine juſtification and life.* Thus M. *Pemble*: in which paſſages (tho I will not juſtifie all therein contained) he fully and cleerely expreſſeth *M. Wottons* meaning not as his owne judgment only, but [p] *the doctrine of the Reformed Churches by them ſo explained.* Now I demand of *M. Walker*, whether for this damnable and deteſtable poſition, we ſhall doe well, without further ſearch or triall, (the rather ſince that the ſame, he ſaith, is found in *Socinus*) to condemne *M. Pemble* of hereſie, and require, if not his bones to be digged up againe and committed to the fire, yet his books at leaſt containing ſuch blaſphemous ſtuffe, to be burnt. Which if he ſhall deem fit, ſure *Pauls* Epiſtles, unleſſe *Pareus* be much miſtaken, muſt goe the ſame way. Or if he ſhall be of another mind concerning theſe bleſſed men, whether it be not extreame partiality, to let that goe for ſound doctrine in M. *Fox*, *Perkins*, *Pareus* and *Pemble*, that in *M. Wottons* writings without further adoe, upon *M. Walkers* bare relating of it, muſt be condemned for blaſphemous hereſie.

[o] Ibid. p. 24.

[p] The Reformed Churches thus explaine themſelves. Ibid. p. 23.

Secondly, I deſire to have it conſidered, whether it were equall to cenſure a man for an *heretike*, upon bare poſitions or ſayings extracted out of his writings, without any regard had to, or notice taken of, his own *Expoſitions* of them; or his *Reaſons* alledged to prove his diſſent in them from the *errors* of thoſe whom

whom he is charged to concurre with; confirmed by collation of place with place in his writings, and by conſideration of the maine ſcope and drift of the diſpute, courſe and tenor of the diſcourſe, and the different ſenſe and meaning of the words and terms uſed by either. For example, *M. Walker* in his parallel alledgeth a ſaying of *Servetus*, (and that is all that he hath out of him throughout his whole Parallel) that [q] *For one act of Faith was Abraham righteous.* And preſuming that *M. Wotton* ſaith the very ſame, (though he alledge not any one place at all out of *M. Wotton*, where theſe words are found) from hence concludeth, that *M. Wotton and Servetus do in the doctrine of juſtification hold one and the ſame opinion in all points.* Now ſuppoſe wee that the very ſelfeſame words were found in *M. Wottons* wrirings: and againe, that that ſaying in *Servetus* were condemned, yea and that juſtly, for hereticall: yet were it therefore agreeable to equity, without further diſquiſition, to paſſe ſentence thereupon, that *M. Wotton & Servetus do in all things hold the ſame opinion in the point of juſtification?* yea or, that in thoſe very words they ſpeake the ſame thing? when it may eaſily be made evidently to appeare, that *Servetus* ſpeaketh of *juſtification* in one ſenſe, and *M. Wotton* intreateth of *juſtification* in another ſenſe: and that neither the *Faith*, nor the *Righteouſneſſe*, nor the manner of *imputation of Righteouſneſſe*, that they ſpeak of in their writings are the ſame. That which any may ſoon ſee, that ſhall read [r] the ſumme of *Servetus* his diſcourſe, related out of *Calvin* in my poſtſcript. Surely by the ſame reaſon might *M. Walker* prove S. *Paul* and *Servetus* to be both of them in all things of

[q] Parall. Error. 4.

[r] Relat. Poſtſcr. P. 46.

one mind concerning the doctrine of juſtification; becauſe [f] *Servetus* ſaith, that *Abrahams beleeving was imputed unto him for righteouſnes*: and S. *Paul* expreſly in ſo many [t] words ſaith the ſame. Or that *Muſculus* agreeth with *Servetus* in all things for the matter of juſtification; becauſe he ſaith in neerer terms to *Servetus*, then any M. *Walker* alledgeth out of M. *Wotton*; that [u] *Abraham for that faith of his was of God reputed juſt*. Yea take away all benefit of *Expoſition*, and who almoſt may not be condemned of hereſie and blaſphemy? For example: He that ſhall mention *Gods* [x] *hands and* [y] *feet*; as concurring with the Audians, [z] who held that God had the ſhape, limbs, and lineaments of a man: he that ſhall affirme, with the Evangeliſt, or with Chriſt himſelfe rather, that [a] *the Father is greater then he*; as conſenting to the Arians; [b] who maintained an inequality among the Perſons in the Trinity. And here I ſhall crave of M. *Walker* and my Reader to tell a ſtory or two: it is the humour of old men (ſuch as M. *Walker* and my ſelfe) to be now and then telling of tales. I remember, that, while I aboad at *Lincolns-Inne*, the night before *Legate* the Arian appeared in the Biſhops Conſiſtory at *Pauls*, (of whoſe being in trouble I then knew nothing) there came to my chamber there, at a very unſeaſonable houre, a Gentleman-like man; who having knockt at the doore, ask'd to ſpeake with me; and entrance afforded him, reacht me a little ſcrole, wherein were theſe words written, *Whether was the Godhead of Chriſt begotten of the Godhead of the Father from all eternity?* and withall deſired me to give mine opinion, whether that were not an error? I required to know firſt what the meaning of the

[f] Relat. poſtſcr. p 46.

[t] Rom. 4 3.9.

[u] *Ubi promittenti Deo fimiter credidit, eſt illi ejuſmodi fides loco juſtitiæ imputata; hoc eſt, Ob eam fidem juſtus eſt a Deo reputatus. Muſcul. in* Gen. 16. 6.

[x] Pſal. 8.3,6.

[y] Pſal. 74.3.

[z] Epiphan. hær. 70. §. 2. *Aug. de hæreſ. c* 49.

[a] John 14.28.

[b] *Epiph. hær.* 69. §. 17. *Aug. de hæreſ. c.* 49.

the party was, that held or affirmed it. He answered me, *According to that in the Creed,*[e] *God of God, light of light.* I told him, that these were not the words there used: and that *to speake properly, the Godhead was not said, either to beget, or to be begotten. If the parties meaning were, that Christ being God was begotten of the Father, who is likewise God from all eternity; the sense were sound, but the speech improper. Then belike, as it is there written,* quoth he, *it is an error. As the words sound,* replied I, *it is: yet it may be not, in his sense that spake it.* He requested me to give him that under my hand. I craved his name. He told me, I must excuse him for that. I told him, he should likewise excuse me for this. And so we parted. But the next day, hearing *Legate* in the *Consistory*, as I past thorow *Pouls*, I began to surmise, that this party might be some friend of his; and that some Divine or other, in conference with him having let some such speech slip from him, this party his friend might beate about to get under some other Divines hands the censure of it as an error. Whence I then gathered, that a man had need to be wary, how he condemne a man of error, of heresie much more, upon a bare relation of words, before he understand what his meaning is. Againe, I remember, that a busie Separatist being committed to Newgate, and there arrogantly challenging to dispute with all commers, and scornfully playing upon and gibing at such as dealt with him; *M Bradshaw* (whom we shall find *M. Walker* anon grinning at) was by some friends brought to him; who perceiving the mans spirit, and having had some discourse with him, the issue whereof he caused to be set down in writing under both their hands, that he might

[e] Creed of *Constantinople*, commonly called the Nicene Creed.

might not talke of this and that, after they were parted; *M. Bradſhaw* a little to repreſſe his inſolency, told him, that for all his prating ſo much of the Conſtitution of a Church, (the common ſubject of ſuch mens diſputes) yet his skill peradventure might be but mean in the maine principles of religion. And being by him provoked to make triall, if he pleaſed; he demanded of him, whether *Chriſts Deity aſſumed the Perſon of man or no.* To which queſtion the bold bayard without ſtop or ſtay returning an affirmative anſwer, that *it did*, *M. Bradſhaw* told him, *it was groſſe hereſie.* And ſo left him. And indeed, if the words alone be regarded, ſo it is; even the hereſie of *Neſtorius*, [d] who maintained *two perſons* in Chriſt, not *two natures in one perſon.* And yet neither doe I, nor did *M. Bradſhaw* hold the ſilly fellow to be an heretik; no more then [e] thoſe that beare the name of Neſtorians in the Eaſtern parts, are deemed ſo to be at this day. And indeed take mens words apart from their meaning, and how many ſhall be ranked, though in judgement never ſo ſound and orthodox, among heretiks, as concurring with ſuch, becauſe the ſame words and ſentences are found in either? To cleere this a little, conſider we an inſtance or two. *Salvian* Biſhop of *Marſeiles*, a very pious and learned ancient Writer, ſaith, that [f] *Our Saviour Chriſt is the greateſt begger in the World.* Meaning it of the poverty, which he ſuſtaineth [g] *not in himſelfe*, but *in his*, in the ſeverall members of his body myſticall, or ſpirituall rather, here upon earth. ſhall he be held therefore to concurre in opinion with Pope *Nicolas* 3. and thoſe other [h] who maintained, that our Saviour *Chriſt* was a very *beggar* indeed

d *Iſidor. Origin. l. 7. c. 5. Socrat. hiſtor. l. 7. c. 23. Euagr. l. 1. c. 7.*

e *Omphr in vitâ Iul. 3. Pp. Dr. Field of the Church, l. 2. c. 9. & l. 3. c. 1. Brerewood of Relig. & Langag. c. 25. p. 183.*

f *Ait Chriſtum non ſolum egere cum cæteris ſed multo plus egere quam cæteros. ſunt enim quibus etſi deſint multa, non deſunt omnia. Chriſtus tantummodò ſolus eſt, cui nihil eſt quod in omni humano genere non deſit. Salvian. ad Eccl. Cathol. l. 4.*

g *Non eget miſeriâ, ſed eget miſericordia; non eget Deitate propriè, ſed eget pietate propriè. Ibid.*

h *Sext Decretal. de verb. ſignif. exiit.*

deed, and lived here in the very *lowest degree of beggary* that can be; which Pope *Iohn* 22. *i* condemneth for an heresie? Againe *Luther*, in his Commentary upon the Epistle to the Galatians, saith, that [k] *Christ was the greatest sinner in the World*; meaning it, in regard of *l* the sinnes of all the faithfull, which he took upon himselfe, and were reckoned as his. And we read of one *Austen* of *Rome*, Archbishop of *Nazareth*, who maintained some assertions, not unlike that of *Luther*, to wit, that [m] *Christ sinneth daily, and ever so did*. Understanding what he spake, [n] of the body of the faithfull, who being [o] *in Christ*, and [p] *one with Christ*, have the Name of *Christ* sometimes given them [q] in Scripture. The speeches, I confesse, are both overharsh; and the Archbishop was for his taxed in the *r* Councel of *Basil*. Yet were it no lesse harsh or hard, to condemne either of them, as concurring in judgement with those blasphemous Pharisees, that [s] said our *Saviour Christ was a sinner*; tho the words were the same with either. Yea to ad onely one instance more: S. *Iohn* himselfe saith, that *t No regenerate man doth sinne*; [u] *nor can sinne*. And yet who dares be so bold as to say, that S. *Iohn* therefore concurreth either with the old [x] Cathari, or with the late Familists, who dreaming of an absolute perfection in this life, do [y] of their *illuminate* and *regenerate ones* say the same?

In regard hereof, a man may precisely relate an

i *Extr. de ver. sign. c. Ad cond. &c. Quia quorundam.*

k *Christus summus & maximus peccator. Luth. in Gal. 3. 13. p. 459. quo nullus major in mundo. Ib. p. 453.*

l *Omnium hominum peccata omnia in se suscepit. Ibid. p. 458. & 453. Personam omnium peccatorum gerendam suscepit; ideoque reus factus est peccatorum totius mundi. Ib. p. 456.*

m *Christus quotidiè peccat: & ex quo fuit Christus, quotidiè peccavit. Aug. de Rom. de sacram. Christ. & Eccles. l. 1.*

n *Non, de capite, sed de membris, quæ cum Christo capite, sunt unus Christus. Idem.*

o Rom. 8. 1. & 16. 7.

p 1 Cor. 6. 17. *Omnes Sancti & fideles cum homine Christo sunt unus Christus. Aug. de pecc. mer. & rem. l. 1. c. 31. Caput enim & corpus unus est Christus. Idem de Trinit. l. 4. c. 9. & in Ps. 54. & de verb. Dom. 49. & 65. Bed. in Ioan. 17. Bern. ep. 190. Christus cum totâ suâ Ecclesiâ, una persona est. Greg. in Ps. pæn 5.* q Gal. 3. 16. 1 Cor. 12. 12. r *Conc. Basil. sess. 22.* s John 9. 24. t 1 Joh. 5. 18. u 1 Joh. 3. 9 x *Epiphan. hær. 59. § 6.* y *H. N. Terrâ Pacis c. 34. & 36. I. R.* of Family of Love, D. 5, 6.

other mans words; and yet be a ſlanderer, a falſe accuſer, a falſe witnes. For example; that I may refreſh my Reader a little with ſome matter of more abſtruſe learning, (yet other mens, not mine own; leſt M. *Walkers* tongue again laſh me) and *a* ſeaſon therewith ſomewhat this not very ſavoury diſcourſe. Suppoſe we, that thoſe perſons, [b] that were depoſed againſt our Saviour, had given in his preciſe words, as he himſelf ſpake them, without addition, detraction or alteration of ought, *Diſſolve this Temple, and within three daies, I will reedifie it*; underſtanding and affirming it (as it ſeems they did, and as [d] the Jewes that heard him tooke it) to have been ſpoken not as he meant and intended it (pointing in likelihood, when he ſpake, to it) [f] of the Temple of his body, [g] wherein his Deity dwelt; but of the Temple of Lime and Stone, built by *Herod*, of which they ſpake when they ſaid, *h Forty and ſix yeeres hath this Temple been building*, as the words may well be tranſlated: and [i] ſo long by juſt computation it is by ſome deemed, that it had then been in building, and [k] was not yet fully finiſhed: and of which *l* ſome underſtand, not without ſome good ground of probability, thoſe words of the Prophet, [m] *Silver is mine, and Gold is mine*; or, *Of Silver and Gold I have ſtore enough*; *The glory of this latter houſe ſhall be greater than the glory of the former*. And indeed it may ſeeme by *n* the relation of thoſe that ſaw it, that the [o] *ſecond houſe*, as the Jewes tearme it, (which tho demoliſhed by *Herod*, yet ſtill bare that name, becauſe there was no interruption or intermiſſion by occaſion thereof of

a Ὡς ἐγλυκεῖ ᾧ πεπιμωλῶμαι ἀλμυρὰν ἀποδῶ σαπρολύσαν. Ex Platone Plut. Symp. l. 7. c. 5. & 8. & de eſu carn. l. 2. & Greg. Staſ. de Mat. vir. & ad Iul. ex act.

b Matth. 26. 61. Marke 14. 58.

c John 2. 19.

d John 2. 20.

f John 2. 21.

g John 1. 14. Col. 2. 9.

h John 2. 20.

i Videantur Joſ. Scaliger de Emendat. Temp. l. 6. p. 534, 535. Phil. Lansberg. Chronol. ſacr. l. 3. c. 18. Tho. Lydiat. Emend. Temp. A.M. 3991, & 4037.

k Ἦν δὲ τότε καὶ τὸ ἱερὸν τετελεσμένον. Joſeph. antiq. l. 20 c. 8.

l Gr. 17. Lat. ad Albinum abituvientem, circiter quadriennium ante excidium.

m Hieron. in Hagg. 2. Chryſoſt. in 1 Cor. orat. 34. Fr. Ribera in Hagg. 2. n. 37-52.

n Math. 24. 1. Marke 13. 1, 2. Joſeph. antiq. l. 15. c. 14. & belli l. l. 7. c. 26, 27. Gr. Lat. l. 2. vide Ribera. n. 45. &c.

o בית שני

the

[p] the daily ſolemne ſacrifice) was by that [q] magnificent King built up againe in more ſtately manner, then by *Salomon* it was built at firſt. Now ſuppoſe, I ſay, theſe men, that were ſuborned to accuſe our Saviour, had in their evidence to a ſyllable given in his owne words, and had agreed in their teſtimony, as [r] they did not; had they been ever a whit the leſſe falſe-witneſſes therefore? I trow, not. And here I cannot let paſſe, as notorious, and yet as groſſe and palpable a calumny as ever I read or heard of, of that Romiſh ſycophant, that wrote againſt that acute and nimbleheaded defender of *The ſafe way to ſalvation by Proteſtants Religion*; a worke, which for the main ſubſtance of it, as it oppoſeth Popery, I looke not to ſee anſwered by that ſide in haſt, however they nibble at ſome paſſages here and there in it, and ſnarle at the Author. He renders you the Authors words to an heire, not a word, not a ſyllable, not a letter, not a point, not a title, detracted, added, altered, or diſplaced. No man that reads the Jeſuite, having not M. *Chillingſworths* booke by him, but would verily beleeve, he had uttered and meant, the thing ſpoken, of himſelfe. For thus they runne in his Relation, [s] *This man* (to wit, M. *G.C.*) *ſpeakes ſo irreligiouſly ſometimes, that it may give juſt occaſion for men to enquire what he beleeves concerning the Divinity of our Saviour Chriſt; as when he ſaith,* [t] *that the doctrine of Tranſubſtantiation may bring a great many others, as well as himſelfe to Averroes his reſolution*; Quandoquidem Chriſtiani adorant quod comedunt, ſit anima mea cum Philoſophis; *ſeeing Chriſtians adore what they eate, my ſoule be with the Philoſophers.* Which having recited, he begins to debate the matter with the

[p] המירי Dan. 8. 11, 12.
[q] *Ioſ. ant. l. 15. c. 14.*
[r] Marke 14. 59.
[s] I. H. Chriſtianity maintained chap. 9. § 3. p. 66.
[t] Preface n. 8.

[u] I H. Ibid. p. 66 Authour, as having ſaid thus of himſelfe. [u] *Is this matter of eating our Saviour ſuch a pill to your underſtanding, that rather then diſgeſt it, you will turne Turke or Infidel? If you beleeved indeed that our Saviour Chriſt is true'y God, you would not be ſcandalized, that Chriſtians adore him who would and could be eaten, no more then him who ſtood in need of eating, and whom the Iewes might have eaten, even in a Capharnaiticall and ſavage manner if it had been his will to permit it:* [x] *Perhaps for theſe reaſons, having ſubjected Faith to reaſon, you wiſh with Averroes a profeſſed enemy of Chriſtians, My ſoule be with the Philoſophers.* Whereas let any man but lightly caſt his eye upon the Authors owne diſcourſe; and the knavery will at the very firſt ſight, without further enquiry, evidently diſcover it ſelfe. His words are theſe, [y] *I ſhould deſire you to tell me ingennouſly, whether it be not too probable, that your portentous doctrine of Tranſubſtantiation, joynd with your forementioned perſwaſion of,* No papiſts, no Chriſtians, *hath brought a great many others as well as himſelfe to Averroes his reſolution, Quandoquidem Chriſtiani adorant, quod comedunt, ſit anima mea cum Philoſophis.* You ſee the Authours own words exactly retained, preciſely reported; and yet that reſolution thence gathered, and therein fathered and faſtned upon the Author, then which he nothing leſſe there either uttered or intended. Which the rather I recite here, partly to ſhew the deſperate ſhameleſnes of thoſe of that faction, not regarding what lies and falſhoods they report as out of our Writers, tho the books repaired to may preſently convince them of groſſe untruth; (of which their practiſe examples not a few might be produced) and partly to manifeſt how exactly

[x] Ibid. p. 67.

[y] G. C. Preface to the Author of Charity maintained, num. 8.

for

for words men may cary themſelves in this kind, and yet not eſcape the juſt cenſure of falſ-witnes-bearers, and unjuſt ſlanderers of their brethren.

Laſtly, to come full home to our ſelves; as he may be *a falſe-witnes*, who yet relateth a mans own words: ſo *Iury* and *Iudge* may both be *unjuſt*, tho upon a mans own words, the one caſt him, and the other condemn him; excluding his *expoſition*, and either perverting or miſtaking his meaning; witnes (to go no further, but content our ſelves therewith) thoſe *that caſt and condemned our poore Countreyman, a Citizen and Grocer of *London*, one of M. *Walkers* name, in King *Edward* the fourths time, as guilty of no leſſe then high treaſon (for which alſo he was executed) for ſaying, *he would make his child, if he plied his booke, heire to the Crown:* thereby meaning no other then his own dwelling houſe at the ſigne of the *Crown* in Cheapſide, commonly known and called by that name. Nor, I ſuppoſe, could we juſtly have eſcaped that cenſure; ſhould we, as *M. Walker* here would have us, upon his bare reading of *M. Wottons* words to us, without all further examination of them, or hearing of him, have proceeded to condemn him of *hereſie and blaſphemy*, that is, no leſſe, as I take it, then high Treaſon againſt the higheſt Majeſty.

* Io. Speed in Edw. 4. § 3.

But thus much may ſuffice, if not more then ſufficient, to evince the iniquity and inequality of *M. Walkers* here pretended requeſt. Which yet he was not ſo unreaſonable then as to motion or mention; much leſſe to preſſe upon us, being then ſomewhat more reaſonably minded, then (it ſeemes) he now is: and which, had he preſſed upon us, as now he ſaith that

he did, had been moſt uneqnall and unjuſt for us to have granted.

13. As far from truth as the former, are thoſe things that in *M. Walkers* narration next follow: to wit, that [a] *at an other day M. Wotton brought his Expoſitions*; whereas in truth his *Anſwers* which he cals his *Expoſitions* (the ſame word for word that by his ſonne have ſince been publiſhed) were delivered in at the ſame time together with *M. Walkers* Parallels, as at firſt was appointed, that [b] *he deſiring to argue with M Wotton face to face againſt them in ſtrict Syllogiſms, he refuſed to anſwer him; and their Iudges refuſed to heare him, or to ſuffer him to have a Copy of them, as M. Wotton had of his Parallels*. All which is moſt untrue. For neither did *M. VVotton* ever refuſe to anſwer *M. Walker*, offering any orderly diſpute: (which how well *M. Walker* is acquainted with, thoſe that have had dealings with him in this kind, or have read his writings, may ſoon ſee) nor did *their Iudges* (as he calleth them, but very partiall and unjuſt ones, it ſeems, all of them; and it is well, that herein we ſuffer all alike from him) refuſe to heare him alledging ought, whereby he might make his charge good. Nor was he by them ever denied a Copy of *M. VVottons* anſwer; which neither we had our ſelves, no more then his Parallel, nor was at any time by him demanded of us.

[a] Vindicat. p. 20, 21.

[b] Pag. 21.

14. Yet what he addeth here, I confeſſe, is in part true; that when he ſaw he could not have his owne will, nor deterre us from acknowledging under our hands, that we found neither hereſie, nor blaſphemy, in ought, that he had evinced *M. Wotton* to hold; [c] he went away in a rage; yet, not *threatning* (as here he reporteth

[c] Pag. 21.

reporteth) *to bring him and us before higher Judges*; (he came not as yet to ſo high tearms with us; and is herein therefore not unlike ſome debauched perſons, who to encreaſe their owne ſhame, will[d] vaunt many times of more evill then ever they did) but not without intimation, that we did more then we could anſwer in taking upon us to determin hereſie; (or to tell, belike, what we thought to be, or not to be ſuch) having forgotten, it ſeems, his own motion at firſt, and what himſelfe had requeſted us to meet about: juſt as if a party appeaching his neighbour of wrong doing, and having preſſed him to referre the matter betweene them to Arbitrators joyntly agreed on; ſhould, when he perceived them enclining to acquit his neighbour of the pretended wrong, demand of them, whether they would take upon them to decide right and wrong: and yet why might not we do as much as *Walker* himſelfe had done? for how did not he take upon him to determine what was hereſie, when he charged *M. Wotton* with it? Nor again, is it untrue, that afterward he endeavoured to have us called in queſtion for our meeting, tho by himſelf procured. Inſomuch that the Biſhop of *London*, in regard of his importunate exclaiming againſt us, did at firſt pretend to doubt of, yea in a manner deny his giving way to it; untill being minded of the[e] motion made for one of his Chaplens to be a party in the buſineſſe, and his condeſcending thereunto, he could not but agnize it.

[d] *Fingunt, quæ vera negarent, Dum credi, quod non contigit eſſe, volunt.*

[e] Relat. p. 6.

But that which followeth; and, if M. *Walker* in his Narration obſerve any due order, ſhould be done after his departure, and ſo in his abſence; to wit, that [f] *M. Wotton ſhould promiſe to make & publiſh a large Decla-*

[f] Vindic. p. 11.

Declaration, wherein he would free himſelfe from all Socinian errors; and in the mean ſpace begged this favour, that they would ſubſcribe to his expoſitions, that they found no hereſie or blaſphemy in them; and that upon this promiſe and entreaty they did ſubſcribe, as followeth, &c.

g Pag. 24. To which is a little after added, that g *M. Wotton begged this beggerly ſubſcription*; (which ſticketh ſhrewdly in his ſtomacke; as well it may) and that *M. Gataker procured it.* All this, I ſay, hath little or no truth in it. Neither did *M. Wotton* make any ſuch promiſe. Nor did he beg our cenſure to be given under our hands, as a favour; but required it, as a thing juſt and equall. Nor was it by me procured; unleſſe giving my vote among the reſt for the grant of it, may be ſo conſtrued. Nor was it upon any ſuch promiſe condeſcended unto, as is here pretended. And *M. Walker* certainly had very long eares, if being abſent at the doing of it, he could heare what was then and there ſaid: or a quicker eare then the reſt of the company, if being preſent, he heard that, that ſome, I am ſure, and the reſt, I verily beleeve, never heard, and yet might have heard as well as he, had it been ſpoken.

Howbeit I muſt here requeſt the reader to take notice of one point of cunning conveyance, in the relation of the forme ſubſcribed, whether committed by the Doctor, from whom he ſaith he had it, (tho he might have ſeen it, and had it from us, if he had pleaſed to ſtay our ſubſcribing) or by *M. Walker* himſelfe, I know not; and I would be loath to charge him further then I have good ground: He telleth his

b Pag. 22. Reader, that b *M. Wotton begged of us to ſubſcribe to his Expoſitions*, and the *ſubſcription* it ſelfe he thus layeth

i Ibid. down: i *Howſoever we whoſe names are underwritten, doe*

differ

differ from M. Wotton *in ſome Point of the former Doctrine of juſtification conteined in theſe his Expoſitions; yet we hold not the difference to be ſo great and weighty, as they are to be juſtly condemned of hereſie and blaſphemy.* And againe he ſubjoyneth, [k] *The expoſitions thus ſubſcribed.* Whereas it is teſtified [l] under the hands of two of his own Delegates, that in the *ſubſcription* given under our hands, it was not *Expoſitions* but *Poſitions.* Howſoever *Poſitions* come now to be turned into *Expoſitions*; by what or whoſe hand I wot not; and this latter be now preſſed, to give ſome ſory colour to [m] *M. Walkers* late deviſed ſhift before mentioned, and there ſufficiently diſcuſſed, of *dealing with M. Wottons Poſitions, and not his expoſitions.* Which, albeit it wil litle avail *M. Walker*, unles he can ſhew, that his *Expoſitions* are ſuch, as either his words wil not beare, or are not conſonant to the ſcope and tenor of his diſcourſe; yet what was then ſubſcribed, the ſubſcribers themſelves witnes. And as for *the Copy*, which [n] he ſaith, *he hath yet to ſhew*; unles he can produce the originall, that their own hands are too; I hope, this yet to be ſeen under the hands of ſome of them, and thoſe of *M. Walkers* own party, (the like whereunto alſo can be produced under the hands of ſome of the other ſide) wil with any man indifferently affected carry the more credit: eſpecially conſidering, that *M. Walker* would make men beleeve that they did very unwillingly, what therein they did; and were afterward aſhamed of what they had done: and had reaſon therefore to mince it all that poſſibly they might.

15. It is [o] the uſuall manner of *delinquents*, (for under that head may be comprehended, as wel thoſe

[k] Ibid.

[l] See Relat. p. 38.

[m] Vindic. p. 22.

[n] Pag. 22.

[o] *Damnati ubi jam jure ſeſe ſenſerint ſontes, iniquas conqueruntur judices. Sons nemo ſeſe jure damnatum volet.*

that unjuſtly appeal others, as thoſe that by others are juſtly appealed) when they fail and are found faulty, to *complain of their Iudges*, and exclaim againſt them, for their iniquity and partiality in the cariage of the buſineſſe; by impairing their credit, ſeeking to ſalve up their own. The very ſame courſe doth *M. Walker* take throughout this whole, not ſo much *Vindication* of himſelf, as *Crimination* of thoſe, whom himſelfe had referred his cauſe unto. He vilifies them in tearms of ſcorn and reproach, [p] M. *Gataker and his fellows, and his fellow ſubſcribers.* He accuſeth them of iniquity, partiality, unjuſt and unequal carriage, againſt their own judgment, and conſequently againſt their own conſcience. Or, if a man would ſpeak in *M. Walkers* wonted language, as [q] *wicked Iudges, that have reſpect of perſons in judgement*; yea, worſe then [r] the unjuſt Judge in the Goſpel, *that neither feared God, nor regarded man*: for [s] he by the poore widows importunity was drawn to do her right; whereas [t] they by *M. Wottons* importunity were induced to do *M. Walker* wrong, and to acquit him of hereſie & blaſphemy, whom *M Walker* had juſtly accuſed of either: and that againſt their own knowledge, yea their own acknowledgement, when they both knew and acknowledged him to be guilty of either.

p Vindic. p. 4.
q G. W. Letter to A. W. Vind. p. 15.
r Luke 18. 2.
ſ Luke 18. 5.
t Pag. 21.

Howbeit a little to wipe off theſe foule aſperſions again, he ſaith, [u] they did it, *out of their great love to M. Wottons perſon*: and [x] *the better part of them, notwithſtanding M. Wottons importunity, would never have yeelded thereunto, but upon his promiſe of reformation.* Concerning which I ſhall not need to repeat what I have formerly related. Tho what *reformation M. Walker* here ſpeaketh of, I do not well underſtand. For,

u Pag. 4.
x Pag. 22.

as

as for thoſe points, wherein *M. Wotton* and they differed, which they pronounce to be *neither hereticall nor blaſphemous*; neither did they require *M. Wotton* to renounce and revoke his opinion therein; nor did he promiſe ſo to doe. And what elſe it was, that he ſhould promiſe to reform, I know not. This may wel therefore go among *M. Walkers* owne fancies; and ſo let it paſſe. Onely, for what he ſaith of *their great love to M. Wotton*; I will preſume, they did all beare a Chriſtian affection, as well to *M. Wotton* as to *M. Walker*, and to M. *Walker* as well as to him. Nor is that any ſufficient ground to induce any man to beleeve, that they ſhould therefore encline rather to the one then to the other. Howbeit M. *Walker* muſt be remembred, that Dr. *Baylie* at the very firſt ſhewed little good will to *M. Wotton*, by his quarelling with him about his habit, as before was ſhewed. And much leſſe, by his raſh and overhaſty cenſure and ſentence paſſed (if *M. Walker* may be beleeved) upon him yet unheard. As alſo that there had been a breach and interruption of friendly correſpondence between *M. Wotton* and *M. Stock*, as was before intimated; which grew upon occaſion of ſome difference, that roſe firſt between them at a meeting of divers *London* Miniſters and ſome others about the beginning of King *James* his Raigne, and as yet continued; nor indeed was ever wel peeced up again: whereas between *M. Walker* and M. *Stock*, it was then otherwiſe. Nor have I heard of any great familiarity, that ever was between M. *Wotton* and M. *Randall*. Which then alſo the rather might be the leſſe: for that at the Conference above-mentioned, that occaſioned the breach between M. *Stock* and M. *Wotton*,

Pag. 4.

M. Wotton and *M. Randal* were likewiſe divided. And little reaſon therefore there is to preſume, that theſe men out of great love to *M. Wotton* ſhould be ſo partiall in his cauſe: much leſſe, that they ſhould therefore give a ſentence in favour of him, directly againſt their own judgments, and that either privately or publikly profeſſed to the contrary.

16. But this is the ſalve for thoſe, whom *M Walker* would excuſe. As for the reſt, it is not to be mervelled, if they were partiall in the buſines. For [a] *M. Balmford was* M. *Wottons ſilenced brother*. (a fit ſquib to fall from the pen of him, that [b] erewhile complained ſo of his owne perſecution) [c] *M Hicks was one of M. Wottons Diſciples; one that would jurare in verba magiſtri*; that is in plain Engliſh, *One that would ſweare whatſoever M. Wotton his Maſter would ſay*. (a moſt uncharitable cenſure, ſure enough, for the latter part; whither true or no, for the former) and [d] *M. Gataker did more angerly and peeviſhly ſpeake againſt him, and ſnarl at him, then his Adverſary M. Wotton himſelfe. So that he was forced to challenge him as well as M. Wotton, and to offer to diſpute againſt them both*: that which once [e] before alſo he vaunted of, calling in ſome to witnes it: (whom yet becauſe he doubted of, as well he might do, whether they would ſay with him ſomewhat more then was true; he thought good by way of caution, to inſert that exception, *if their memories faile them not*; as belike in delivery of the *Atteſtation* they did) and withall adding, that *we both* (daunted it ſeems, and daſht cleane out of countenance, as conſcious of our owne weaknes and inability to encounter ſuch a Champion, either ſeverally or joyntly) did *cowardly refuſe it*, not without *ſhew of ſcornful diſdain*.

a Pag. 24.
b Pag. 1.
c Pag. 24.
d Ibid.
e Pag. 5.

It

It is true indeed, that M *Wotton* (whom *M. Walker* is yet content in part to acquit, ſo be he may thereby the deeper wound me, whom his ſpite, it ſeems, is more eagerly bent at for the preſent) demeaned himſelfe very moderately, throughout the whole hearing; with great patience enduring much reproachful and deſpiteful language, whereof M. *Walker* was no whit ſparing. And, I ſuppoſe, it was fit, that thoſe whom that office was committed unto, ſhould endeavour to repreſſe ſuch clamorous ballings and barkings, as neither beſeemed him that uſed them; nor did any way further, but hinder rather the iſſue of that for which we met. In which kind, not I alone, but the reſt alſo, laboured with *M. Walker* what they could; tho to ſmal purpoſe. But that I *ſnarled at him* otherwiſe, is altogether untrue.

It is likewiſe true, that *M. Walker challenged me* once *to diſpute* (for, as for diſpute with *M. Wotton*, ſo he would keep to the point, it was never denied him) upon this occaſion. Some ſpeech coming in the way, in diſcuſſion of the firſt pretended *error*, concerning *the imputation of Chriſts Righteouſnes conſiſting in obedience to the Law*; and *juſtification conſiſting wholly in Remiſſion of ſinnes*; *M. Walker* in his heat told me, that it was reported (for he buildeth much upon reports) that *I was wholly* therein *of Piſcators mind*: and *if I would maintain Piſcators opinion, he would diſpute it out with me.* Whereunto I then anſwered, that *whether it were ſo, or no, was nothing to him*; *nor was it time for him and me then to diſpute*; *being met for an other end.* And this is alſo all the *ſcornful diſdain* then uſed, or made ſhew of. As for the report, I ſhall make bold now to tell *M. Walker*, if he heard ſo, that he * Ibid.

heard an untruth; as [e] what I have published, may enform him. Against which, if he shall think good to dispute, I hope I shall be as wel able to answer him, as I have done some others already.

Howbeit suppose we, that *M. Walker* ([f] *another Hercules*, or one rather more valiant then he, that durst not deale [g] *with two at once*) could by dint of Argument, wherein (it seems) he supposeth himselfe to excell; though some deem him, (as one sometime of another, whom *M. Walker* would seem much to admire) [h] a man *more eager then argumentative*, have been able to silence both *M. Wotton* and my selfe; and to have proved against us both, not those Points alone that he charged *M. Wotton* with, (which yet if he had done, he must have confuted us all, and many more then us all) but all the Positions that ever he had produced, or could produce out of *M. Wottons* writings, to be erroneous and not agreeable to truth: yet would not all this have been sufficient to make good his charge against *M. Wotton*, and to prove him *a blasphemous hereticke*. How many mens writings may more then seven times seven errors be found in, whom it were yet most uncharitable therefore to censure for such?

17. But that divers of the Subscribers subscribed against their own judgements and consciences; and all of them were ashamed of what they had done; he endeavoureth further to shew: the former, by some relations that may justly be questioned; the latter by avouchment of things altogether untrue.

The former concernes others not me, whereof

e *In Elencho disput. Fr. Gomari: & Disceptatione cum Lud. Lucio.*

f Ἄλλος ἐστὶ Ἡρακλῆς. *Aristot. Ethic. Eudem. l. 7. c. 12. Pausan. Phocic. Plut. Thes. Laert. Cleanth Ælian. Hist. var. l. 12. c. 22. Hephæst. nov. Hist. l. 5. apud Phot. cod. 190. Ephipp. Pelt. apud Athen. l. 7. Zenob. adag. 548. Varro. satyr.*

g Μηδ' Ἡρακλῆς πρὸς δύο. *Ne Hercules quidem adversus duos. Zenob. adag. 549. Suid. 1116.*

Ἀλλὰ πρὸς δύο οὐδ' Ἡρακλῆς λέγεται οἷός ἐστι. *Plat. Phæd. & Euthyd.* πρὸς δύο μάχεσθαι χαλεπόν. *Idem. leg. 11.* Ὁ μέν γε κατ' ἰσχὺν προφέρων, εἰ καὶ ἑνὸς εἴη κρείττων, ἱπὸ δυοῖν γ' ἂν αὐτὸν κατείργεσθαι, φησὶ καὶ Ἀρχίλοχος, καὶ ἡ παροιμία. *Aristid. de rhetor. 2. Eccles. 4. 12.*

h *Guil. Tilen. de Sibr. Lub.*

some

ſome are deceaſed; ſome yet ſurvive: and is to this effect:

1. That [h] D. *Baylie, the firſt of the ſubſcribers did upon the very firſt reading of M. Wottons ſpeeches in M. Walkers Parallel, condemn him* (not at our meeting, but at a private Table at dinner) *for an hereticke, and his errors for blaſpemous.* Of which ſufficient hath been ſpoken already; and but for *M. Walkers* repetition of it here, to diſcredit the *ſubſcription*, or the *ſubſcriber* himſelfe rather, had for me no more been mentioned. [h] Pag. 42.

2. That [i] *M. Downham, who heard this his cenſure uttered at the Table, did by his ſilence aſſent thereunto.* Of which ſomewhat alſo before. [i] Ibid.

3. That [k] D. *Gouge hath publiquely confuted M. Wottons opinions*; (but which or what of them he telleth us not: * one of them at leaſt, I am ſure, he profeſſed to have taught.) *and in the Pulpit condemned them of Socinianiſm.* Theſe two latter ſurvive; and I leave to anſwer, as they ſhal ſee good and thinke fit, for themſelves; the *Atteſtation* for the *Subſcription* to the contrary being under their owne hands. [k] Ibid. * Paralel. Point. or Error 2. Relat. p. 13, 36.

4. That [l] M. *Randal did argue very hotly againſt M. Wottons opinions that ſame day that they ſubſcribed, and told him before us all, that he had proteſted againſt them often in private, and had diſſwaded him from them; and that he for his part abhorred them.* All which men may, if they pleaſe, beleeve, upon the bare word of him, who hath told his Reader ſo many untruths here before. For my part I beleeve no one tittle of it to be true, as it is by M. *Walker* here related; that is, affirmed to have been then and there by *M. Randal* delivered; but a meere fiction of *M. Walkers* own invention, [l] Ibid.

tion, * ſpun like a ſpiders web out of the bowels of his own brain. Beſides, I deſire to have it conſidered how probable it is, that *M. Wotton* ſhould make choice of one to be for him in this buſines, who had in private formerly profeſſed unto him, not a bare diſſent from, or a ſimple diſtaſt, but ſo deep a diſlike of his opiniõs. True it is, that there was that day a diſpute among us about a nice queſtion mentioned in my [m] Relation, concerning the worke of *Redemption* performed *by Chriſt*, and the worke of our *Inſition into Chriſt* and *our union with him*, whether of the twain hath the *precedency* in the *order of natu e*. Wherein ſome were with *M. Wotton* on the one ſide for the precedency of the work of redemption; ſome were on the other ſide (among whom M. *Randal*) for the precedency of the Inſition of the faithful into Chriſt and their union with him. But neither was the point argued with any heat at all on either ſide; among our ſelves at leaſt. Nor did either *M. Randal*, or any other of the company, no not D. *Baylie* himſelf, (tho forward enough, if M. *Walker* may be believed, to cenſure *M. Wotton* deep enough behind his backe, and over prone, as I have ſhewed, to pick a quarrell to him otherwiſe) at any time, that ever I can remember, during our whole meeting, uſe any ſuch diſtaſtful ſpeeches unto *M. Wotton*, as M. *Walker* is here pleaſed to attribute to *M. Randal*, being now gon, and not able to deny or avow, what he faſtneth thus upon him. The figure [n] *Proſopopœia*, it is to be feared, is with *M Walker* here too frequent.

5. That [o] *M. Stock did ever abhorre M. Wottons opinions, as he oft told M. Walker in private.*

That he did in divers things diſſent from him, I doubt

* Καθάπερ οἱ ἀράχναι, γεννῶν ἀφ' ἑαυτοῦ ἀπαρχὰς ἀνυποθέτους ὑφαίνει καὶ ἀποτείνει. *Plut. de Iſid. & Oſir.*

m Relat. p. 35, 36.

n *Fictio perſonæ.*

o Pag. 22.

doubt not; that which I alſo profeſſed in private to him concerning my ſelfe; ſhewing wherein I diſſented from M. *Wotton*, as wel to him, as to *M. Wotton* himſelfe, having ſometime required it of me in writing; which to M. *Stock* alſo I imparted. But ſuch terms of *abhorring* them, I never heard from him; tho being as intimate, I ſuppoſe, as ever *M. Walker* was, with him. The phraſe ſure better ſuteth with *M. Walkers* own ſpirit, then either with M. *Randals* or *M. Stocks*; both whom he maketh here to ſpeake in the ſame tone with himſelfe.

But [p] *by a pretty ſtratagem* (for ſo he ſtileth it) *he brought M. Stock before other witneſſes to condemn M. Wottons opinions for hereſie and blaſphemy. For at a ſupper time in a neighbours houſe, reading as out of ſome other paper containing new and ſtrange opinions, that aſſertion of M. VVottons, that* in this propoſition, *Faith is counted for Righteouſneſſe*, the word *Faith* is to be taken properly, not tropically; *and demaunding of M Stock what he thought of it, M. Stock acknowledged it to be hereſie and blaſphemy; and that none but mad men would ſubſcribe that it was neither. Whereupon he ſhewed him his own hand to the ſubſcription* before mentioned. [p] Pag. 22, 23.

Now whether *M. Stock* was thus overtaken or no, to make his tongue and his hand jarre, I know not. If he were, it had been a more friendly part of M. *Walker*, to have concealed his and my friends overſight. But [q] *Tros Tyriuſve*, friend or foe; Advocate or Adverſary; all is one with *M. Walker*; another *Ariſtides*, one that hath no reſpect of perſons, as his partiall Judges had. how he diſgraceth either any way to help himſelfe, he little regardeth. as if the diſcre- [q] *Maro Æn.* 1.

diting of them either would ſuffice, or might well ſerve to ſalve his own credit, when it lieth bleeding, and is in danger not to eſcape without ſome ſcar.

How ſoever, 1. I ſhall deſire any indifferent reader to conſider, whether ought rather to ſway, a cenſure drawn from one by a wile, and ſuddenly ſhot out, before he were well aware, and well adviſed; or a judiciary ſentence (for *r Iudges M. Walker* himſelfe will have us) conſiderately ſigned; and that after ſerious debate, and advice taken with other *ſ grave Miniſters* (as he is alſo pleaſed yet to ſtile us) concurring with him therein.

r Pag. 21.

ſ Pag. 2.

2. I would demand not of M. *Stock*, (for he is gone; nor is it certain to me, whether he ever paſſed that cenſure ſo directly contrary to his own ſubſcription) but of *M. Walker*, what he thinks of theſe words, *Faith is that alone wherewith we are by it ſelfe and properly juſtified:* whether they containe hereſie and blaſphemy or no; and what difference he can find between *M. Wottons* words, and theſe. Yet are they *M. Bucers* own *t* which he aſcribeth alſo to Saint *Paul*, as a principall part of his main Argument, concerning the doctrine of juſtification. And if thoſe other upon the bare recitall appeare to be manifeſtly hereticall and blaſphemous; then theſe ſurely no leſſe: and ſo *M. Wotton* yet ſhal have one other at leaſt to goe along with him for an heretick, yea a blaſphemous heretick: whom yet none I ſuppoſe, other then ranke Papiſts ever condemned for ſuch.

t Illo per ſe ac propriè juſtificamur, quod dum adeſt nobis, & Deus & homines nos juſtos pronunciant, dum abeſt, injuſtos. Fides illud unum eſt, quo ſi polleamus, Deus & homines nos inter juſtos numerant; ſin minus, inter injuſtos. Ergo, &c. Bucer. præfat. Enarrat. Epiſt. Paul. c. 7. § 1. Syllog. 1.

Howbeit *M. Walker* ſhould have done wel, to have delivered *M. Wottons Expoſition* (as he tearmeth it) all out: and not to have hackt it off (as he hath done) by the hams. For his words are entire thus, *a I never*

a Anſ. to Err. 3. Relat. p. 27.

ſaid,

ſaid, or thought, that Faith doth juſtifie us by it ſelfe. (and yet had he ſo ſaid, he had ſaid no more then *Bucer* long before him had done) *This onely I ſay, that in this Propoſition,* Faith is counted for Righteouſnes, *the word* Faith *is to be taken properly, not tropically; the queſtion being in ſuch propoſitions, not of the meritorious or formall cauſe of juſtification, but of the condition required on our part in ſtead of keeping the Law.* To which I may well ad out of his Animadverſions, which I have by me, on the diſpute between *Lubbertus* and *Bertius*, theſe ſayings of his to the ſame eſſect. [b] *Faith doth not juſtifie us, as a quality, habitually; neither is it either the matter, or the forme of our Righteouſnes; in that regard alone it is to juſtification available, as it relieth upon Chriſt, to the obtaining of forgivenes of ſins for his obedience.* And againe, [c] *Faith ſurely doth not juſtifie, but onely by and for the obedience of Chriſt. When it is ſaid to be imputed unto righteouſnes, it is thereby ſignified what we muſt perform, that we may be juſtified.* And a little after, [d] *By faith we are ſaid to be juſtified, not in a tropicall, but in a proper manner of ſpeaking; whereby is ſignified, that Faith is that, which God requireth of us to the obtaining of juſtification for the obedience and ſacrifice of Chriſt.* For as for thoſe words that M. *Walker* putteth into his third *Error*, that he chargeth upon M. *Wotton*, [e] *That Faith doth not juſtifie us, as it apprehendeth Chriſt and his righteouſnes*; they appeare not in any paſſage at all by M. *Walker* out of M. *Wottons* writings alledged. So that M. *Walker* maketh M. *Wotton* ſpeak, not what he doth, but what himſelfe plea-

[b] *Fides, tanquam qualitas, habitualiter non juſtificat; neque materia eſt juſtificationis noſtræ, neque forma: eâ ſolâ ratione ad juſtificationem valet, quod in Chriſtum recumbat, ad veniam delictorum propter ipſius obedientiam adipiſcendam Ad diſſert. 1. § 9.*

[c] *Fides certè non juſtificat, niſi tantum per & propter Chriſti obedientiam. Cum dicitur ad juſtitiam imputari, quid nos præſtare oporteat, ut per Chriſtum juſtificemur, ſignificatur. Ibid.*

[d] *Fide juſtificari dicimur, non tropicâ, ſed propriâ locutione: quâ ſignificatur, fidem illud eſſe, quod Deus à nobis flagitat, ad juſtificationem conſequendam propter Chriſti obedientiam & ſacrificium. Ibid.*

[e] *Parall. Error. 3. Relat. p. 141.*

seth; and then pronounceth him an hereticke, not for what he saith, but for what himselfe would have him say. To make this evident to the meanest understanding. Should a man say, *The word* hand *in this proposition*, my hand feeds my body; *or in this*, This child is fed by hand, *is taken properly not tropically*; would it by any reasonable consequence thence be inferred, that the party so saying should therefore affirm, that *the hand doth not feed by putting meat into the mouth*? And what M *Calvins* judgment is of that trope in the Apostles words of *Faith*, put for *Christ*, may appeare by these words of his in confuting of *Osiander*, the first man (for ought I can find) that broached that Exposition of them, and brought in that strange trope: [f] *I admit not this Sophisters writhing or wrigling some figures, when he saith, that faith is Christ.* [g] *Whereby Faith, which is the instrument onely of obtaining righteousnesse, is confounded with Christ, who is the materiall cause, and both the Autor and minister of so great a benefit.* [h] *Thus is the knot also unknit, to wit, how the tearm of* Faith *ought to be taken where the point of justification is handled.* Howbeit as it would justly be deemed unequall, to charge all that hold *Faith* there put for *Christ*, with *Osianders* monstrous opinion, as *Calvin* well tearmeth it, of I know not what *essentiall righteousnes*, by which Christian men are justified: so no lesse unequall is it, to condemn all of Socinian heresie and blasphemy, that hold *Faith* to be taken for *Faith* in those [i] passages of S *Paul.* But of this and some other things concerning that argument, I may peradventure being by divers importuned thereunto, if God shall please to afford life, liberty, ability and leisure, entreat further more

f *Neque tamen interea tortuosas hujus Sophistæ figuras admitto, quum dicit Fidem esse Christum. Calvin. Institut. l. 3. c. 11. § 7.*

g *Inscitè fidem, quæ instrumentum est duntaxat percipiendæ justitiæ, dico misceri cum Christo; qui materialis causa, tantique beneficii autor simul est & minister. Ibid.*

h *Tam expeditus est nodus quomodo intelligi debeat vocabulum fidei, ubi de justificatione agitur. Ibid.*

i Rom. 3. 28. & 5. 1. & 4. 5. & 9. 30. &c.

more largely hereafter; unlesse I shall find my selfe prevented by some fuller satisfaction given by others, whose labours either are abroad already, or may before that time come abroad. for then my paines will be superfluous. and whether by my weak helps, or the more able work of others, the truth of God either in this, or in any other point be cleered, to me it shall be all one.

k Μήτι διοίσει σοι, ἐὰν ὑπὸ ἄλλου γένηται τὸ καλῶς ἔχον; οὐ διοίσει. Marc. Imp. l. 10. § 13.

And thus much for the point, concerning which by M *Walkers* own relation, M. *Stock* upon the very reading of it, should in direct contradiction to his own subscription, passe such a censure. As for the *l* speech he frameth in the words following, for M. *Stock* to excuse himselfe by: and his inference thence, [m] *how dangerous a thing it is, even for godly men to be Judges in a controversie between a familiar friend, as M. Wotton was to these men, and a stranger, as himself was to the most of them.* As the latter intimateth *M. Stock*, & *M. Wotton* to have been at that time familiar friends, and so D. *Baylie* and the rest; and on the other side M. *Stock* (for of him principally here the speech is) with the most of the rest, and *M. Walker* to have been meere strangers either to other: which is the one of them as true as the other: so it adds little credit to the excuse pretended to be made then by him; which may well be questioned, considering M. *Walkers* minting and dilating faculty [n] before shewed, whether much, if not all, of it, came not out of his own forge.

l Vindic. p. 23.

m Ibid. p. 23, 24

n See M. *Egertons* Letter before produced: and his peicing up of M. *Wottons* assertions.

And this shall suffice for the suggestions concerning some of M. *Walkers* partiall and unjust Judges as he deems them, to prove that they subscribed in favour of M. *VVotton* against their own consciences and judgements elsewhere, either in publike or in

private

private, delivered directly to the contrary of that they then signed unto. Which I might well have left to be answered by those whom they concerne; save that some of them are now deceased: for me they touch not at all, nor my *Relation*, who report only, what they subscribed to; and that firmed with the *Attestation* of such of them as survive.

18. But for that, which concerns them all, and my
[o] Vindic. p. 21. selfe among the rest, to prove, that [o] *they durst not openly justifie their Subscription*; (which makes me the rather now to beleeve what I have formerly been informed, that M. *Walker* oft in his Table-talk should not stick to give out, that *we were all of us ashamed of*
[p] Ibid. *what we then did.*) he saith that [p] *the Expositions* (for so we will now call them, since that M. *VValker* will have them so stiled) *thus subscribed, were committed to D. Baylie, with charge that he should keep them close, and not suffer M. VValker or any other man to see or read them, untill M. VVotton had made a larger Exposition, and fully purged himselfe from Socinianism.* A strict charge, you see, as *M. VValker* delivers it, of men wondrous cautious, and as may seem, no lesse timorous of displeasing M. *VValker*; for what else the matter should be, I, for my part, am not able to conceive. And I merveil why he doth not adde, that we conjured one another, to tell no body what we had done. For that was as needfull to prevent our feares, as the keeping of our subscription from sight; and he might as well have said or written the one as the other. For this also in truth is as farre from truth, as M. *VValker* is from faire dealing in the whole carriage of this busines. And here I would crave leave to demand of M. *VValker*, whether he were present at the very act of our

our ſubſcribing or no. If he were preſent, he might eaſily heare, what that was, and in what manner it was conceived, that was agreed upon to be ſubſcribed unto; yea he might have ſeen our ſubſcriptions to it. For it was not done in any concealed way, but in the view of all then preſent. And to what end then ſhould ſuch a charge be given to the Doctor, that *M. VValker* ſhould by no means be admitted to the ſight of it? If he were abſent, (as it is likely enough that he was, wanting patience to endure any longer ſtay, after he perceived once what was reſolved upon) I would faine know of him, how or from whence he knowes, that it was with ſuch caution committed to the Doctors cuſtody.

True it is, that it was indeed in ſome ſort *committed to his cuſtody*; or rather detained by him, having once gotten it into his hands, in favour of M. *VValker*, for ought elſe could be diſcerned. The delivery of it or a Copy of it to *M. VVotton*, according to his juſt requeſt, being not at preſent reſolved on, becauſe it grew late; but put off to another day. On which meeting again, (but now without *M. VValker*, who came no more at us) after long expectation the Doctor at length preſented himſelfe to us; but could not be induced to deliver, either the ſubſcription, or any Copy of it to M. *VVotton*; upon pretence that he held it not ſafe ſo to do; for that having been lately at *Lambeth*, at the High Commiſſion, ſome (I know not who) had caſt out ſome words there to him concerning our *meeting*, and that we might peradventure be queſtioned for it, as a *Conventicle*; eſpecially if our *ſubſcription* ſhould come abroad under our own hands, and uſe made of it as an evidence

dence against us. That therefore for the present he durst not part with it: But yet withall promising, that after some time, the noise of the busines being once over-blown, it should be delivered to *M. Wotton*, whensoever it should be demanded of him by two of the parties, one of either side, nominated in his behalfe. And this I do the more confidently avow, being holpen therein for some particulars, by a memoriall leaft in writing under *M. Balmfords* hand and mine own, and made while the businesse was yet fresh in memory; which I find in the same paper, in which the Attestation formerly published is extant, being afterward (but how long after, I know not) underwritten.

But return we to *M. Walker*, who having thus rather Poetically described, then [q] Historically related our *meeting* and the manner of it, embelished with many meere fictions of his own invention; (all which yet never will be of might or weight enough either to take of, or beare down the truth of my *Relation* concerning the issue of it, acknowledged in precise tearms by men of his owne choise) he proceeds in the next place to tell us, that [r] *Upon this it was bruited abroad in the City by M. Wotton and his Disciples that M. Walker could prove nothing against him*; (and like enough; of that he charged him with, to wit, heresie and blasphemy) *nor bring any thing out of his bookes or writings to convince him of Socinianism: and that the eight learned Ministers had justified him, and condemned M. Walker for a false Accuser.* And might they not justly so report, when in effect the Ministers under their hands had all joyntly so done? For sure it is, that he that acquitteth any man of that wherewith he is charged

q Ὅταν τὴν ἀληθείας παραπέσῃ (ἡ τῶν πραγμάτων διήγησις) μηκέτι καλεῖσθαι δεῖν ἱστορίαν. Timæus. Καθάπερ ἐμψύχου σώματος τῶν ὄψεων ἐξαιρεθεισῶν, ἀχρειοῦται τὸ ὅλον· οὕτως ἐξ ἱστορίας ἐὰν ἄρῃς τὴν ἀλήθειαν, τὸ καταλειπόμενον αὐτῆς ἀνωφελὲς γίγνεται διήγημα. Polyb. l. 12.

r Vindic. p. 24.

charged, (be he faulty otherwiſe, or no) doth by neceſſary conſequence condemn him as a falſe accuſer, that ſo charged him.

As for what [f] he addes, concerning M. *Wottons Eſſays afterward written*, wherein he ſaith, that *M. Wotton denies the true, reall, and ſpirituall union of the faithfull with Chriſt, and Chriſts meriting of juſtification and ſalvation for them, &c.* (which collections of *M. Walkers* from *M. Wottons* words may well be as ſound as ſome other above recited) and his owne *Antitheſis Wottoniſmi & Chriſtianiſmi*; (a worke in likelihood well ſuiting with the ſpirit of the Autor) of *M. Nids neglecting to make report of it to the Archbiſhop*; (who, it may be, would have paſt the like cenſure upon him, that he did upon *M. Broad*, at the tender of his book) his own *neglect of calling upon him: becauſe* [t] *the tidings of it comming to M. Wottons eare*, ſtrooke ſuch a damp into him, that *for feare* of afterclaps *he ſilenced both himſelf and his Diſciples.* (and yet to *ſilence* a man already ſilenced was no ſuch great matter) ſo that now all was huſht, & *the fire quencht, and no man* durſt *open his mouth to defend M. Wottons opinions, tho he ceaſed not in the Pulpit ſtil to confute and condemn them.* This all nothing concerns me, or any relation of mine. But howfarre forth therein he diſcovereth his own vanity, and his reſtles diſpoſition, I leave it to the judgement and cenſure of others.

[f] Ibid.

[t] Ibid. p. 24, 25.

As little concerns me that, that followeth, [u] concerning *M. Wottons booke De Reconciliatione, written in Latine*; wherein he ſaith, that *M. Wotton hath vented ſo much poyſon*, (for all is ſuch, that *M. Walker* himſelf doth not reliſh) *that the Profeſſors at Leiden, would not ſuffer it to be there printed*; (which whence he hath,

[u] Pag. 25.

or how he knows, or is able to prove, I know not) yea that at *Amsterdam* also it could not get out; (which few will beleeve, that know how free the Presse there is) but was faine to be *printed farther off, at the charge of some of his Disciples.*

As also what he [x] addes of some *others, who did privately oppose M. Wotton*; as *M. Woodcock of Chessam, who in writing confuted him, and admonished him to forsake his errors.* I am not indeed ignorant, that between *M. Woodcock* M. *Wottons* ancient Collegue, and *M. Wotton*, disputes passed in writing, with Objections and Answers, Replies and Rejoynders, much whereof I have by me, in a faire friendly manner. As also the like did between D. *Brooks*, then reader of Divinity in Gresham College, (the place that *M. Wotton* also sometimes held) which I have seen sometime with a friend; and gave occasion of writing the book in Latine above mentioned: between *M. Bradshaw* and *M Wotton*; and in part also between *M. Wotton* and my selfe. But none of these that ever I saw or heard, tho dissenting from him in opinion, did in any of their writings charge him with heresie or blasphemy, or damn him to Hel; as *M. Walker* from *M. Richardson* here doth, [y] unlesse there be any *medium* between Heaven and Hel.

Neither doth that fierce Thunder-bolt, thrown out by *M. Richardson*, any whit scare me; wherein, as by a Popish-like Anathema, or a Rabinical Maranatha, he peremptorily pronounceth, upon his own certain knowledge, that *whosoever lives and dies in the beleefe of M. Wottons opinions, shall never enter into the Kingdom of Heaven.* for so *M. Walker*, as a from *M. Barlows* mouth, being *M. Richardsons* messenger here reports it. Tho; wheth e

x Ibid.

y Nullus relictus est medius locus, Nisi sit vita æterna, extra regnum cælorum; quisquis ad regnum Dei non pertinet, ad damnationem sine dubio pertinet. Aug. de verb. Ap. 14. Credite mihi fratres, duo sunt loca; & tertium non est ullum. Idem. de temp. 232. Tertium penitus ignoramus: nec in Scripturis Sanctis invenimus. Idem hypgnost. l. 5.

a Pag. 25.

b Pag. 26.

whether *M. Richardſon* were in his ſentence ſo peremptory, or no, may be doubted; the rather becauſe *M. Walker* in his relations of it agrees not all out with himſelfe. For whereas here he telleth us, that *M. Richardſon* ſhould in a more rigid manner affirm, that *he KNEW M. Wottons opinions to be ſo peſtilent and dangerous, that whoſoever lives and dies in the beleefe of them ſhall never enter into the Kingdom of Heaven.* In his ſecond letter to M. *Wotton* he relates it a remiſſer way, that *he proteſted, that he THOVGHT no man living and dying in his opinion ſhould be ſaved.* And you know, what is wont to be ſaid and thought of thoſe that are taken in two tales.

But be *M. Richardſons* doom never ſo preciſe and peremptory, it nowhit affrights me: ſince that neither I live, as I hope, in any ſuch opinions of his, much-leſſe looke to die in them, whatſoever elſe I may concur with him in. nor do I conceive any whit the leſſe hope of *M. Wottons* being in Heaven for this his horrid and hideous doom. Onely if *M. Richardſon* did then paſſe ſuch a cenſure, when he was now at point of death, as [c] *M. Walker* ſaith he was, I could have wiſht more charity, and leſſe preſumption concerning other mens eſtates, in a man ſo neere to the giving up of an account for himſelfe. That *M. Wotton* lived and died in ſome errors I doubt not. Nor do I make account, but that I doe live, and looke to die, in many my ſelfe. If M. *Walker* deem, or hope, otherwiſe of himſelfe; he preſumeth of, and promiſeth more to himſelfe, then I ſuppoſe, ever befell any ſonne of *Adam*, our bleſſed Saviour alone excepted. But that any opinion, which *M. Wotton* held was ſo peſtilent and pernitious, as to cut him wholy off

[c] On his death-bed, Pag. 25. a dying man. p. 26.

from Chriſt, and all intereſt in Chriſt, who ſo ſhall affirme, had need looke to himſelfe, leſt he bring thereby a greater guilt upon his own ſoule, then *M. Wotton* contracted by any error that he held. Meanwhile, well it is, that the Keyes of Heaven are not, either in *M. Richardſons* hands, or at *M. Walkers* diſpoſition. were they ſo, it might well be deemed, that many an one ſhould have been excluded, who I doubt not but have found entrance; many ſhould be ſhut out, who I hope, yet ſhall get in, notwithſtanding *M. Walkers* peremptory ſentence paſt upon them for hereticks, and that blaſphemous ones too; ſuch as have no right in Chriſt here, nor ſhall ever reign with him hereafter.

d Pag. 26. Howbeit this fiery Thunderbolt did ſo enflame *M. Walker*, as he telleth us, that [d] *it encouraged him to go on the more boldly in laying open M. Wottons abominations, without all feare or regard of his factious and furious Diſciples*, perſons belike of the ſame ſtamp and temper with himſelfe; if by his writings he may be judged of.

e Ibid. From this he paſſeth to *M Godwins railing Libell*; which he telleth his Reader, that [e] *ſome ſay, M. Gataker counſelled him to write againſt M Walker*; which if *M. Walker* will avovch as a truth, I muſt tell him, that he telleth a notorious untruth; and ſuch as he could not but know to be moſt untrue, unleſſe I had wittingly in my *Poſtſcript* told a loud lie; where I profeſſed, [f] that till of late I had never to my knowledge heard or ſeen the man; and then onely but once; which was not onely much later then the birth of *M. Godwins* worke, but even after *M. Walkers* own booke was come abroad, at what time hearing him named, whom

f Relat. Poſtſc. p. 50.

whom elſe I had not known, I told him indeed ſmilingly, that if he were ſuch an one, he was *an heretick in print*; alluding to *M Walkers diſcovery*, which I had not long before lighted on. But whether *M. Godwins* book be *a rayling libell*, or no; for my part, I know not, having never read two lines of it, onely ſeen the *Title* of it in the Stationers ſhop. But let this goe among the bundle of untruths, which *M Walker* hath ſtuft this his *Pamphlet* with; that *M Gataker counſelled* one, whom he had never ſeen to his knowledge, nor changed two words with, *to write a rayling libel againſt M. Walker*. whereas any reaſonable man would rather imagine, that M *Godwin* wrote that, whatſoever it be that he wrote, provoked by *M Walkers* own writing againſt him and railing upon him; which, it ſeems, therein he returneth anſwer unto, and is printed and publiſhed by him together with it. and according to the truth, yea, or likelyhood of this report, I am very well content, that credit be given to his other *relations*; thoſe at leaſt that [g] he builds upon the credit of other mens reports; if not to more then a few, that muſt rely upon his own.

g Pag 8.

With M. *Godwins Libell* he joyneth [h] M. *Gataker's Invective*. for ſo he is pleaſed to ſtile my *relation*, as [i] before, ſo here again. which being abroad, *I* leave to others to judge, whether it deſerve that *Title*, or no; or, if *M. Walker* ſo pleaſe, whether of the two, that my *Relation*, or this his *Vindication*, may lay better claime to ſuch an *Inſcription*.

h Pag. 24.

i Pag. 9.

But there is another *Invective*, that he challengeth me for. and it ſhall not be amiſſe, by way of anticipation, here to take it in, and conſider of it, as being a branch of the ſame generall *Enditement*, that in this

kind *M. Walker* commenceth againſt me. He telleth his Reader therefore in his enſuing diſcours; [k] that *he, the ſaid M. Gattaker hath publiquely extolled and commended for Orthodox the like Treatiſe* (to thoſe of *M. Wottons*) *hereticall* belike and *blaſphemous*, as his) *of M. William Bradſhaw: and inveighed againſt ſome, meaning me*, (ſaith *M. Walker*) *who had oppoſed ſome errors and contradictions, which are in that booke, in his Funerall Sermon preached at M. Bradſhaws buriall.*

[k] Pag. 301

Wherein *M. Walker* ſheweth himſelfe no changeling, but ſtill like himſelfe. Nor am I ſory, that *M. Walker* hath thus mentioned *M. Bradſhaw*, and thereby given me occaſion to ſpeake ſomewhat of the man, and ſomewhat alſo of his worke: that I may thereby further vindicare him a little from *M. Walkers* obloquies; as I have already in part, from the ſlanderous calumnies of an other foul mouthed railer, a leader of *Separatiſts* at *Amſterdam* in *my Rejoynder* to whom in defence of *M. Bradſhaw*, and his *anſwer to M. Fr. Iohnſons reaſons for ſeparation from the Church-Aſſemblies in England*, although it came abroad without my conſent; having been advertiſed by ſome wel-wiſhing friends, of ſomethings in *M. Bradſhawes* diſcourſe, that ſeemed to trench upon the government then eſtabliſhed; and deſiring therefore, for better ſecurity, to print mine owne apart without it; which might ſafely have been done here without more adoe: yet being by that railing and reviling *Replier* required to tell whether it were mine, or not; I returned him by the meſſenger who delivered me his Letter, this *Anſwer*, That *I had ſometime written a Defence of M. Bradſhaw againſt him. which if it were publiſhed according to my copy, I would not refuſe to owne.*

And

And indeed publiſhed it was; but as without my privity, ſo exceeding corruptly, whole lines in ſome paſſages left out, and the ſenſe in many places perverted and marred; as by a large liſt of *Errata*, which I cauſed to be printed, and annexed to it, ſo ſoon as ſome copies of it came to my hand, may appeare. Since which time I finde the reſt of that ſcurrilous worke (for I dealt onely with the laſt *Chapter*, that concerned *M Bradſhaw*,) very ſolidly and learnedly refuted by one *M. John Ball*, a reverend and judicious Divine (who had formerly written in defence of *ſet forms of prayer*) in *a Treatiſe* ſince his deceaſe publiſhed by *M. Simon Aſh* Lecturer here in the City. *Answer to two Treatiſes of M Io. Can.*

But to returne to *M. Walker*, and his *charge* here againſt me. True it is that I preached at *M. Bradſhaws buriall*. The worth of the man, though not ſo commonly known, in regard he lived in a mean and obſcure eſtate; through the iniquity of the times, having his chiefe dependance, and main means of maintenance from a private family, and being naturally not prone to put himſelfe forth; yet highly valewed by thoſe that throughly knew him, and inwardly converſed with him; and the entire affection and ſtreighteſt band of friendſhip, that held inviolably firm unto the very laſt between us; deſervedly challenging for him from me, not that onely, but much more then my weake ability was ever able to reach to. And I did what I then did, with as much griefe and regret of heart and mind, as ever I performed any office in that kind. The loſſe of ſo worthy, and ſo intimate a friend, (beſides the common loſſe of one ſo qualified and endowed, to Gods Church) inwardly piercing with me more deeply, then every

one

one was aware of, or my ſelfe able eaſily or ſuddenly to ſhake off. But how in my *Sermon* then made, I *inveighed* againſt *M. VValker* or any other, I ſhal leave to the equall and indifferent conſideration of others, when I ſhall have preciſely related what then I delivered, and ſubjoyned the occaſion, whereupon I ſpake it.

In a ſhort ſpeech, that I had, before I entred upon my *Text*, concerning the *occaſion* of mine appearance at that time in that place; and of the party deceaſed, to whoſe remains that office of Chriſtian ſepulture was then to be performed; having ſpoken ſomewhat, but very briefly, and over-ſcantly rather than otherwiſe, concerning *his ſingular dexterity, as in reſolving caſes of conſcience, ſo in clearing of controverſed points in Divinity*; (in either of which kinds he did ſo excell, that I have ſeldome, if ever, known his match) I added theſe words concerning the latter; *Wherein his labours, tho uncharitably taxed and traduced by ſome, yet have been, as my ſelfe can teſtifie, not onely reverently eſteemed by divers of good note in both the Univerſities, profeſſing ſome of them in my hearing to have profited much by them, and to have been thereby better informed in ſome particulars, which they conceived not ſo well before; but even by ſome ſtraungers of eminent place and profeſſion beyond the Seas, very highly extolled, as by ſome of their Letters to him is yet to be ſeen.* And this, I proteſt, is all that I then ſaid; which M. *VValker* here, (a man it ſeems, of a very tender eare, tho of too tart a tongue) terms *inveighing againſt him.*

But, if it may not be over-troubleſome, I ſhall requeſt my Readers patience a while, to receive from me ſome not overlong relation, concerning the occaſion

caſion of that ſhort clauſe, conſiſting but of foure words at moſt, that *M. Walker* taketh ſo much offence at; that he may thereby be the better enabled to judge aright whether I ſpake any more, then *M. Walker* had given over-juſt occaſion to ſpeake.

M. Bradſhaw had publiſhed, a ſuccinct indeed, but very accurate, (if ſundry men of good parts may be beleeved) *Treatiſe* concerning the *Juſtification of a ſinner before God.* In the *Preface* whereunto, having given intimation of ſome difference among our Divines in ſome particulars concerning this head of Divinity; *Whence*, ſaith he, *many weake minds have been ſomewhat perplexed; and ſome ſtrong ones (at leaſt in their own conceits) exceedingly diſtempered, as tho there were amongſt us, which overturned foundations, teaching blaſphemous hereſies about this matter; whereas all of us with one mouth profeſſe this, That a ſinner is juſtified not by any formall inherent Righteouſneſſe in himſelf, but onely by the free and meere grace and mercy of God, through the meritorious ſatisfaction of our Saviour Chriſt, the onely mediator between God and a ſinner. Wherein we all give all the glory of our juſtification and ſalvation to God in Chriſt Ieſus, and therein hold the main Foundation. We differ onely in certain circumſtances; wherein nothing is derogated, either from the mercy of God, or merits of Chriſt, or arrogated to our owne workes.*

Now the former part of this ſpeech M *Walker* taking to himſelf (as, tho not named, yet conſcious to himſelfe of his own guilt, he well might) inveighed fiercely and ſuriouſly (after his wonted guiſe) in a *Sermon* preached in *Paul's Church*, againſt the whole worke; affirming it to be a *booke full of contradictions*

 and

and hereſies; of the ſame nature as he had before averred *M. Wottons* writings to be, [m] to which alſo he here likeneth it. And withall, by a *Stationer*, whoſe ſhop I frequented, he ſent me a challenge, that *ſuch a book he underſtood to be mine*, (as true as that [n] I ſet *M. Godwin* on worke *to write a railing libell againſt him*) *tho it came out in an other mans name*, (not unlike that of the *Amſterdam railer*, that [o] he ſhould *father another mans worke* written againſt *Iohnſon*) and that, *if I would undertake the defence of it, he would prove it to conſiſt of contradictions and hereſies*. Unto which I returned him this anſwer, that M. *Bradſhaw was able enough to defend his own worke*. That, *if he had ought with me, he knew where mine abode was*; *if I ought with him, I knew* (*I thought*) *where he dwelt, but that I had no deſire to have dealings with one of that ſpirit, of which I perceived him to be*.

m Pag. 30.

n Pag. 26.

o Ie. Can of neceſſity of ſeparation from non-conformiſts principles, p. 127. of which ſee Preface to Rejoinder, p. 11.

Herewith not content, he wrote a booke againſt M. *Bradſhaw* ſo vile and ſo virulent, that tendring it for allowance at *London-houſe*, he could not obtaine paſſage for it to the preſſe. Howbeit *a Copy* of it came to *M. Bradſhaws* hands, who had alſo anſwered ſome good part of it in a modeſt manner; as among the remains of his imperfect writings is yet to be ſeen. But *M. VValkers Pamphlet* not comming abroad, it ſeems, he gave over.

The *Title* of *M. Walkers* work was this:

A Woolfe in a Sheeps cloathing.

And to give you ſome ſmall taſte of his manner of dealing in it; (for [p] a few drops of Sea-water taſted, will ſufficiently ſhew, what reliſh the whole Ocean hath) he thus begins his onſet upon the main body of the *Book*.

p *Ex paucis guttis dignoſcitur maris ſalſedo, etiamſi totum non exhauſtum. Iren. l. 2. c. 34.*

Having

Having before examined the Preface word by word, and diſcovered plainly and largly the impudent calumnies, open lies, deſperate errors, and groſſe contradictions therein conteined; I will now proceed to examine and cenſure the Treatiſe it ſelfe: wherein he ſheweth himſelf ſtill one and the ſame man; to wit, one of a factious ſpirit, a deſperate maintainer and juſtifier of our new upſtart Socinian Heretickes, the blaſphemous diſciples of Servetus Socinus & Arminius, an horrible and profane abuſer of the Word of God, citing it contrary to all ſenſe; one ſpeaking like the old Oracles of Apollo, ſometimes without any ſenſe, ſometimes ſo ambiguouſly, as that his words may beare divers & contrary ſenſes, ſometimes affirming boldly ſtrange things, without rendring any reaſon; as if he were a ſecond peremptory Pythagoras, or a new purified Pope, whoſe words or ſayings muſt be received againſt all reaſon, as if they were Oracles of God; and in a word, as in the Preface, ſo in the Treatiſe, he doth by his fruits, and his prooſes contrary to his pretended Titles in every Chapter, diſcover himſelfe to be A Woolf in Sheeps cloathing.

And that he may end in no better manner then he began, he thus enters upon the laſt Chapter:

This Chapter, tho it treat onely of things humane, ſuch as we daily heare and ſee, and have experience of, yet it hath divers errors: As if the Author had vowed to erre in all things; and to infect Heaven and Earth, and all things ſacred and profane, with his Treatiſe.

Now whether ſuch a *cenſure* as this might not wel beare out as much, if not much more, then I then ſpake, I am well content, that any man, not wholy foreſtalled with extream prejudice, be judge.

Yea but Mr. *Bradſhaws Treatiſe*, it may be, wel deſerved ſuch a *cenſure*.

I wil not, for ſatisfaction herein, ſend you (tho I wel might) to the worke it ſelfe. It may not be at hand; or you may ſuſpect, if you have it, and ſhall be pleaſed to peruſe it, that ſome ranke poiſon lieth ſo cloſely couched in it, that an ordinary ſight is not able eaſily to deſcry it. And yet, as M. *Bradſhaw* well anſwereth him concerning the *Preface*; *If the calumnies be impudent, the lies open, the errors deſperate, the contradictions groſſe, they are ſuch as ſufficiently diſcover themſelves; and M. Walkers diſcovery is therefore in vain, being as tho he ſhould ſay, he hath diſcovered the Sunne, when it ſhines out in his brightneſſe in every mans face: ſo that either M. Walker hath diſcovered no calumnies, lies, errors and contradictions at all; or they are not open, groſſe, deſperate and impudent.* In like manner may I ſay of the *Treatiſe* it ſelfe; if the *errors* in it be ſo [p] *groſſe, palpable, abominable, and contrary to all ſenſe*, that they doe not onely diſcover, but even *judge and condemne themſelves*, as *M. Walker* affirmeth of them; ſurely any dim ſight will ſuffice to diſcerne what the worke is. Nor will I offer to obtrude upon you mine own conceit of it. I might peradventure be deemed partiall, both in regard of mine own opinion; albeit I concurre not in all things with him; and in regard of mine entire affection to my friend; [q] which I grant may ſometime alſo ſomewhat overſway. But I ſhall enforme you, as before I intimated, how it hath been cenſured by others, men no way engaged; and that, far otherwiſe then *M. Walker* hath been pleaſed to pronounce of it.

And here I might entertaine you, with the judgement of [r] a great *Lawyer and Councellor of State*, one in his time reputed a man of ſome judgement: who in

p Chap. 2. & Chap. 9.

q Ὑπὸ τῆς φιλίας ὧν, τὰ μὴ πρέποντα περὶ τούτου ἐρῶσιν, ὅτι ἐνοχλεῖν ἐπιμαρτύρεσθαι. Plut. de virt. cohib. Ἀπορρεῖ δὲ τὸ φίλον. Greg. Naz. ep. 13 & 27. καὶ ὡς ἐν οἰκείᾳ φιλεῖ πλέπεσθαι ἡ ἀλήθεια. Idem. epist. Fallit enim affectus. Plin. l. 4. ep. 44. & amantium cæca ſunt judicia. Hieron. ad Joan. Hieroſol.

r Sir Edward Cook then Lord chief Juſtice.

in regard of ſome neere affinitie viſiting the Gentlewoman, whom *M Bradſhaw* made abroad with, in the time of his ſickneſſe, and lighting accidentally upon this ſhort *Treatiſe*, after he had run over ſome good part of it was very much taken with it; and demanding who was the *Anthor* of it, profeſſed, that *he had ſeldom read a thing more pithily and pregnantly written.*

But becauſe it may be objected, that this was out of his element; and yet let me tell you, that ſome [s] *Lawyers* have in *Divinity* dealt to good purpoſe; and that the tearm of *juſtification* being [t] *a Law tearm*, (as our Divines, with good warrant from [u] Gods Word, conſtantly maintain) a diſcourſe of that ſubject is to that profeſſion no ſtranger. I ſhall leave him, and in roome of him preſent you with the judgement of a *Divine* of ſpecial note *M. Lodowik*, or *Lewis*, *Cappel*, one of the Profeſſors of Divinity in the Univerſity of *Salmure* in *France*; a man among the learned well knowne by his works. This *M. Cappel*, having received this *Treatiſe of M. Bradſhaws*, from M. *Aaron Cappel* his kinſman, one of the Miniſters of the *French Church* here in *London*, returned backe to him many thanks for it; requeſting him withall to enquire after the *Autor*, and either to deliver, or convey to him his Letters incloſed: the *ſuperſcription* whereof was this;

Doctiſſimo atque ornatiſſimo clariſſimoque viro,
Domino Guilielmo Bradſhaw.

The *Subſcription:*

Tui, non ſtudioſus modò ſed cultor & admirator,
Ludovicus Cappellus.

I tranſlate them not, becauſe the Engliſh phraſe in ſuch forms, will not ſo wel fit them.

[s] See M. *Primes* Preface to his Treatiſe of the perpetuity of Faith.

[t] *Forenſe vocabulum. Calvin. inſtitut. l. 3. c. 11. § 3. Chemnit. exam. Conc. Trid. part. 1. de vocab. juſtif. Pet. Mart. in* Rom. 8. 33. *Bucer. præfat. in Epiſt. Paul. c. 8. Par. in* Rom. 3. 28. *& reſp. ad dub. 7. Chamier. Panſtrat. tom. 3. l. 21. c. 14. § 10. Bellarm. de juſtif. l. 2. c. 3. except. 1. & 2.*

[u] Deut. 25. 1. Pſal. 82. 3. Prov. 17. 15. Eſay 5. 23. & 43. 26.

The

The contents are word for word in part thus:

Missus est ad me Londino à D. Capello, Ecclesiæ Gallicanæ quæ Londini est Pastore, mole quidem exiguus, sed doctrinâ atque ingenio & acumine grandis, de justificatione libellus, Anglicè conscriptus, autore G. Bradshaw. Is quia perplacebat, & mihi cum D. Gomaro exemplar illud erat commune, statim à me in privatum usum Gallicè est redditus. Anglicanum exemplar D. Gomaro reliqui. Dicam ingenuè. Nihil in humanis scriptis dogmaticis hactenus â me lectum est, quod tam vehementer mihi placuerit. Ita doctè, acutè, pressè, solidè, nervosè, apertè simul & mirâ brevitate totum hoc argumentum pleniſſimè à te est comprehensum atque pertractatum. Verba autem quibus illud dignè pro merito suo collaudem atque extollam, mihi non suppetunt. Sæpius ille mihi lectus est; nec unquam ejus satias me cepit. quin eo vehementius sui in me excitavit desiderium quo frequentius repetitus atque relectus: tantus in eo doctrinæ, artis atque ingenii splendor & lumen refulget.

That is in Engliſh.

There hath been sent me from London *by* M. Cappel *Pastor of the French Church there, a little book of justification, small in bulke, but in learning, wit and acuteneſſe very great, written in Engliſh by* William Bradſhaw. *This becauſe it much pleaſed me, and* Gomarus *and I had but one copy between us; I tranſlated out of hand for mine own uſe into French, and left the Engliſh copy to* Gomarus. *I will ſpeake ingenuously. I never hitherto read ought in any humane writing of dogmaticall Divinity, that ſo exceedingly liked me. So learnedly, acutely, cloſely, ſolidly, pithily, both plainly, and yet with admirable brevity, is this whole Argument moſt fully compriſed, and thoroughly handled by you. I want words,*

where-

wherewith to commend and extoll it according to its deſert. I have oft read it over; and yet never had enough of it. but the oftner I repeate it and reade it over againe, the more eagerly is mine appetite ſtirred up unto it: ſo great ſplendor and light of learning, of Art and wit ſhineth forth in it. And ſo forth. For the reſt is a diſcours concerning ſome particulars, wherein he deſired further ſatisfaction, treading wholy then in *Piſcators* ſteps.

But thus he, a meere ſtranger, to a man, whom he had never ſeen or heard of before; judging of him onely by that vile, abominable, abſurd, ſenſeleſſe booke, that *M. Walker* (I hope I may now be ſomewhat the bolder to ſpeak it) doth ſo *uncharitably tax and traduce.*

Give me leave a little further to treſpaſſe upon thy patience, good Reader. To give *M. Cappel* further ſatisfaction, and to ſave much writing at large to and fro; *M. Bradſhaw* reſolved to review the work, and having a little better cleered ſome things, to tranſlate it into *Latine.* That which alſo he did, and ſent a copy of it to *M. Cappel.* who in a ſecond Letter after the receipt of it, wrote back to him in theſe words:

Scripſi jam antehæc, vir clariſſime, me accepiſſe libellum tuum de juſtificatione verè aureum, à te auctum Latinumque factum, eumque à me extemplo, ſed raptim, perlectum eſſe: ita vehemens me ejus ceperat deſiderium, ex priùs lectâ Anglicanâ ejus editione. Inde à me non ſemel, ſed ſæpius, & cum otio, perlectus eſt. quem quo ſæpiùs relego, eo magis mihi arridet probaturque: ita ad unguem à te exactus eſt. Pacatis & moderatis ingeniis, ab utralibet ſint parte, quique non nimio partium ſtudio aguntur, ſpero probatum iri iſtum tui ingenii partum atque fætum: licet non omnia utriſque concedas, quæ ipſi vellent. Ita

medius inter utramque incedis sententiam. ut neutris displicere debeas, si vere sint pacis & concordiæ amantes.

That is in English:

Right worthy sir, I wrote before to you, that I had received your truely golden little book of justification, enlarged by you, and turned into Latine; and that presently, but hastily, I read it over. So eager an appetite had I to it, by reading the other Edition of it in English before. Since that I have read it over againe, not once but often, and taking leisure thereunto. Which the ofter I reade over againe, the more it pleaseth me, and is approved of by me: so accurately and exactly is it composed by you. I hope this birth and issue of your mind will find approbation with peaceable and moderate dispositions, on whether side soever they are; albeit you condescend not to them in all things that they require. You pace so in the middest between either opinion, that you ought not to displease either of them, if they truly love peace and concord.

Now how this agreeth with *M. Walkers censure* of *M. Bradshaws* book, that thereby he hath shewed himself to be one of *a factious spirit, and a desperate maintainer and justifier of blasphemous hereticks*, he may easily soon see, that either is not blind, or doth not wilfully winke.

I might adde, that if *M. Walkers censure* of *M Bradshaws booke* be admitted, the like must be past upon the writings of some others, publikely allowed, and generally well esteemed of among us; and by name on *M Pembles* large *Treatise of justification* before-mentioned, and *M. Torsels* briefer discourse of the same subject: both which build mainly on *M Brad-* grounds, the latter precisely treadeth in his

Thus

Thus much concerning my deſervedly deere friend, who neither living, nor deceaſed, could ſcape the ſcourge of *M. Walkers* tongue; which [a] *without feare or regard* (to uſe his own words of himſelfe) he lets flie both at living, and at dead; and concerning that worke of his, by other pious, learned and judicious ſo praiſed and appriſed; which ſhall (I doubt not) ſurvive with its due and deſerved approbation from ſuch; when *M. Walkers* railing *Pamphlet*, wherein he ſo traduceth it, ſhall either lie buried in perpetuall oblivion; or, if ever it come to ſee open light, ſhall ſtinke in the noſtrils both of God and good men.

[a] Pag. 26.

But M. *VValker* hath not ſo done with *M. Gataker*. For, *If it were not vain expence of precious time*, [b] *he could firſt of all produce Socinianiſm out of his works; and ſo make him a party.* And ſo I preſume he could alſo out of *Bucer*, *Pareus*, *Pemble*, *Piſcator*, and I know not how many more, as well as out of *M. Gataker*, if he would ſet himſelf to it. For *M. Walker* hath a very ſingular dexterity herein; as in part hath already been ſhewed. But I anſwer him briefly. That [c] *generall charges are generally deemed deceitful*; and will not hold either in *Law* or in *conſcience*. And again, that [d] *if to accuſe be ſufficient, no man* is ſure to goe *guiltleſſe*, be his cauſe never ſo good. And yet, what were this, could he prove it by *M Gataker*, to *Dr Gouges and M. Downhams Atteſtation*, which directly avoweth, that *M. Walker* could not prove it by *M. Wotton*, when time was, and he had undertaken ſo to doe? unles this be a good argument; *Socinianiſm may be produced now out of M. Gatakers works: and therefore Dr. Gouge and M. Downham with the reſt did not ſo determine, as that*

[b] Pag. 26, 27.

[c] *Doloſum verſatur in univerſalibus. Reg. Iur.*

[d] *Ecquis innocens eſſe poterit, ſi accuſaſſe ſufficiet? Iulian. apud Ammian. l. 18.*

they did, under their own hands they doe witnesse.

e Pag. 26.

Besides, [e] *he could prove M. Gataker to be Thomas of all sides Sometimes holding that the elect and faithfull are cloathed with the garment of Christs righteousnesse; and again disputing against their communion and imputation of Christs righteousnesse.*

Whereunto I answer. 1. For that scurrilous tearm better beseeming some scoffing jester, then a grave and sage Minister of Christ. It shal never trouble me by *M. Walker* so to be stiled; nor by any other either so to be esteemed, if thereby be intimated, that I am such an one, as refuse not to imbrace all truth that I meet with on any side, be the side what it will: no more then I would forbeare, to take up a Pearle, whersoever I should find it, whether in the mother of Pearls shell, or with *Esops* cock, either [f] on the dunghil, or in the durt. Or if he intend thereby to note me for such a one, as have in some particulars altered my judgement from what sometime formerly I held; nor do I refuse in many things so to be deemed. I suppose, that holds not in me alone, but in many others, which [g] a *Divine*, as well of good, as of great, note, is reported to have said in the *Councell* of *Dort*, when it was objected unto him, that something spoken by him differed from some clause in the *Catechisme*; [h] *We are taught many things when we are yong, that we make doubt of, when we are old.* Who is he, that is careful to make diligent enquiry into the truth of things, who doth not oft alter his former opinion? For my part, I freely professe, with that worthy ancient, that [i] my desire and endeavour is to be one of those, who *write as they profit, and profit as they write.* And I may peradventure,

f *Sicut ex Ennii stercore aurum Virgilius.*

g *Math. Martinius.*

h *Multa discimus pueri, de quibus dubitamus senes.*

i *Fator me ex eorum numero esse conari, qui scribendo proficiunt & proficiendo scribunt. Aug. ep. 7.*

ture, following * that pious pattern, if God pleaſe to grant me longer life, with ſtrength and leiſure, take ſome time and paines to review thoſe weake works, that I have formerly ſent abroad, to ſatisfie other men more then my ſelfe; and to amend what therein I deem my ſelf to have been miſtaken in; to explain what I doubt may be miſtaken by others. Nor do I account it any [k] ſhame or ſtaine to me, to alter in ought for the better. I hold it a point rather of [l] pride and folly (ſhameful enough either of them; both together much more) for any man, to thinke his works blemiſhed, by daſhing out of ought in them, that he finds he was deceived in; when as the ſtanding of it ſtill there is rather a blemiſh to his bookes. I am, and ſhal ever be, of that famous, tho Heathen, Emperours mind: [m] *If any man*, ſaith he, *can in ought better inform me, and diſcover to me mine error, I ſhal readily yeeld to him. For I ſeek nothing but the truth, which never wrongs him that finds it.* True it is, that in this point of *Juſtification*, I went ſometime another way then now I do; the ſame that *Gomarus* and ſome other ſtill do, and before me did; untill upon occaſion of ſome Lectures of Dr. *Grey*, who ſucceeded M. *Wotton* at *Greſham-Colledge*, I fell into conference and diſceptation with M. *Bradſhaw* about it; and after many diſputes, that paſſed to and fro in writing between us, wherein I ſtrove ſtiffely to maintain what then I held; being at length by force of Argument beaten from my hold, I yeelded not ſo much to my friend, as to the truth; (as I was then, and am ſtil, cer-

* *Opuſcula mea retractanda ſuſcepi, ut nec me ipſum in omnibus me ſecutum demonſtrem. Aug. de perſever. c. 21.*

k *Nullus mihi pudor eſt, ad meliora tranſire. Ambr. Ep. 31. Turpe eſt mutare ſententiam; ſed veram & rectã. nam ſtultam noxiamve & laudabile & ſalubre eſt. Aug. ep. 210. Optimi enim eſt propoſiti, laudandique conſilii, facilè ad veriora traduci. Victor apud Aug. de orig. anim. l. 2. c. 16.*

l *Non eſt levitas ab errore jam cognito diſcedere. hæc verò ſuperbæ ſtultitiæ perſeverantia eſt, Quod ſemel dixi, fixum ratum ſit: ſemel placita ſemper maneant, nec ulla in libris meis litura ſit. Sen. de benef. l. 4. c. 38. & de beat. c. 8.*

m Εἴπερ μὲ ἐλεγξαι καὶ παραστῆσαί μοι, ὅτι οὐκ ὀρθῶς ὑποκαμβάνω, δυνάτ, χαίρων μεταθήσομαι. ζητῶ γὰρ τὴν ἀλήθειαν, ὑφ' ἧς οὐδεὶς πώποτε ἐβλάβη. M. Anton. l. 6. n ἄμεινον τῇ ἀληθείᾳ συγχωρήσαντα τὴν δόξαν νικᾶν, ἢ τῇ δόξῃ συγχωρήσαντα πρὸς τὴν ἀληθείας ἡττᾶσθαι. εὐρὼν γὰρ τὴν ἀλήθειαν, ἕξεις τὸ μὴ νικᾶσθαι. Epictet. Stob. c. 5. n *Eſt virtus ſumma veritati cedere.*

o Ὑπὸ τοῦ δικαίου δ' ἡττᾶσθαι κάλλιστον. *Philonid. A jure vinci præclusa victoria est. Grot. A veritate vinci res pulcherrima. A veritate vinci, lana est, haud probrum.*

tainly perſwaded) which to be overborne by, I ſhall ever account the beſt valour, o to be overcome by the faireſt victory.

And yet that phraſe of being *cloathed with the robe of Chriſts righteouſneſſe*, whether I uſed it before or ſince, is not materiall. For neither do I now reject it, nor doth it croſſe ought, that either I or they, with whom I now concur, hold; being found frequently in their writings, and p acknowledged by them: ſince that I maintaine ſtill with them, as alwaies I did, q no other *righteouſnes*, whereby we are *juſtified*, that is, diſcharged of the guilt of our ſins in Gods ſight, but what accrueth unto us from *Chriſt*, and the ſatisfaction made by him unto Gods juſtice for them; according to that of the Apoſtle, r *Him that knew no ſin, did God make ſin for us; that we might become the righteouſneſſe of God in him.*

p See *Parens de Act. & Paſſ. Chr. Obed. Poſit.* 1. p. 180.

q See before *M. Bradſhaws* Preface.

r 2 Cor. 5. 21.

As for *communion and imputation of Chriſts righteouſnes*, how farre forth I either maintaine or deny either; (for *M. Walker* runs on ſtill in generalities, and after his blundering manner jumbles things together, as if *communion* and *imputation* were either the ſame, or of equall extent, and the not acknowledgment of the one therefore a deniall of the other) my s works ſhew, that are extant: wherein if either *M. Walker*, or any other, ſhal in friendly manner convince me of any miſtake, t he ſhall do me no ſmall pleaſure; as conceiving it u a greater benefit to my ſelfe, to have mine own errors by others diſcovered to me, then to be an inſtrument of diſcovering other

s Elenchus Diſput. Fr. Gomari: & Diſceptatio cum Lud. Lucio.

t Debere me multum profitebor, amicè doſteque potiora ſuggerenti. Lud. Vives præfat. in Aug. de Civ. Dei. *In ære me ejus futurum profiteor, qui candidè caſtigarit.* Zinzerlin. promuſſ. crit. u Κρεῖσσον τὸ δικεῖν ἁμαρτήματα ἐλέγχειν, ἢ τὸ ἀλλότριον. Democrit. & Iſocrat. Stob. c. 13. & Anton. melit. l. 1. c. 78.

mens

mens errors to them; since that, (as he said sometime of things amisse x between man and wife) y by the one I may help to z amend my brethren, but by the other I may be amended my self.

Mean while, so far am I from being *Thomas of all sides* in some sense, that I profesſe and shall desire rather in some kind, to be *Thomas of no side*. For I love not *siding* in *Gods Church*; among Christs Ministers especially. I love not, *I am for this man; and I am for that man: I am for this side, and I am for that side*, a The Apostle himselfe liked it not. I love not *holding the faith of Christ with respect of persons*. b an other Apostle forbids it. I love not, that any be tied to follow any one man, or any number of men whatsoever, in all things. c The Apostles themselves required it not, in matter of fact; nor may any now living in matter of faith. Hence proceed d schismes and factions, and uncharitable censures, many times of those as unsound, that are, it may be, more sincere, have at least as good a share in Christ, as those that so censure them. And surely, if the words *heresie* and *hereticke* were rightly understood, or if they be so taken (as I suppose them to be constantly used in Scripture; nor do I thinke that the contrary can be easily evinced) the one for e *faction*, the other for f *factious* person: none, I feare, will be found more truly guilty of *heresie*, or better to deserve the title of *hereticke*, then those, who (therein concurring with the Papists, whom yet they profesſe most to abhorre) are so prone to condemne all as *hereticks* and tainted with *heresie* in their sense, that is, as men cut off from Christ, and having no interest in him, who do not in al matters of practise comply, or in all

x *Vitium exoris aut tollendum, aut ferendum est. qui tollit vitium, uxorem commodiorem præstat. qui fert, sese meliorem facit. Varro. Gel. l. 1. c. 17.*

y Μεῖζον ἀγαθὸν ἡγοῦμαι τὸ ἐλεύχειν τὸ ἐλεγχθῆναι, ὅτῳ μεῖζον ἀγαθόν ἐστιν, αὐτὸν ἀπαλλαγῆναι κακῶν, ἢ ἄλλον ἀπαλλάξαι. *Plato Gorg. Method. apud Epiphan. hæres. 84. § 43. Gregor. Naz. apud Max. c. 31.*

a 1 Cor. 1. 12. Rom. 16. 18.

b Jam. 2. 1.

c 1 Cor. 11. 1.

d 1 Cor. 3. 3. & 11. 18, 19.

e Act. 5. 17. & 15. 5. & 24. 5. 14. & 26. 5. & 28, 22. 1 Cor. 11. 18; 19. Gal. 5. 20.

f Tit. 3. 10.

points of doctrine concur with thẽſelves. *Of their ſide, Lord, let me never be:* [g] *let my ſoul never enter into their ſecret.* Neither is it, nor ſhall ever be my deſire, either ſo to pin my faith upon the ſleeve of any part or party, or to engage my judgment to any meere mans or mens opinion, (the Pen men of holy writ onely excepted) as [h] to admit hand over head whatſoever he or they ſhall hold and maintaine: nor yet again to refuſe or reject any truth, which by the light that God ſhal be pleaſed to lend me, I ſhal be able to deſcry in the writings of any, tho otherwiſe never ſo erroneous or unſound.

g Gen. 49. 6.

h Ἐγὼ δὲ τίνων εἰμὶ ἐγὼ οὐδὲ ἐμὲ μὲν ἂν ἐλεγχθέντων, εἴτι μὴ ἀληθὲς λέγοιμι· ὡσαύτως δ' ἂν ἐλεγξάντων, εἴ τις τι μὴ ἀληθὲς λέγοι. *Plato Gorg. Nullius addictus jurare in verba magiſtri. Flac. epiſt.* 1.

In the next paſſage yet *M. Walker* is ſomewhat more charitable. For though he hold me an *hereticke*, yet he wil pray for me. He prayeth, that [i] *God wil give me a more ſetled judgment in the truth; and a more charitable heart to my laborious neighbours.* And I willingly put mine *Amen* to his prayer. for mine hearty deſire and daily prayer to God is, to have mine heart daily more and more [k] *eſtabliſhed in the truth.* Nor do I leſſe deſire, to carry a charitable affection towards my Chriſtian brethren, either laborious, or other; tho more eſpecially towards thoſe, whom [l] for their labours ſake, I do deſervedly the more love. Wherein yet, as in other graces and offices, I doubt not but that I may many waies [m] faile and fall ſhort, during this ſtate of imperfection and humane frailty: and wherein had not *M. Walker* much fayled toward a brother very *laborious*, while he had liberty to labour in publike; and no loiterer then, as by [n] his writings appeares, when he was reſtrained from his miniſteriall employments; but then alſo labouring, tho not in publike, which

i Pag. 27.

k 2 Pet. 1. 12.

l 1 Theſ. 5. 13.

m *Charitas, quamdiu hîc vivitur, augeri poteſt. quamdiu autem augeri poteſt, profectò illud quod minus eſt quam debet, ex vitio eſt. ex quo vitio non eſt, qui non peccat. Aug. de perfect. juſt. c.* 15.

n See a liſt of them Relat. Poſſe. p. 61.

was

was not permitted him, yet for the publike, what he might; this *expence of pretious time*, (which [o] he would elſewhere ſeem ſo dainty of) of neceſſity now waſted in debating theſe matters, might very wel have been ſpared, and much more profitably been ſpent otherwiſe.

[o] Pag. 26.

Howbeit *M. Walkers charity* even in his *prayer* could not keep it ſelfe from diſcovery of ſome inward rancor mixt with a little tang at leaſt of vain-glory. For [p] *his laborious neighbors*, (ſaith he, meaning himſelf; for I know no other that complaine of any defect or default in me in this kind towards them) *who ſpend their time in better ſtudies, then writing of Treatiſes for unlawful gaming and carding, and bedaubing margents with many quotations to ſmal purpoſe, but onely for oſtentation of much reading.*

[p] Pag. 27.

To either of which imputations, I ſhal ſeverally and reſpectively return ſome ſhort anſwer.

For the former, 1. I doubt much, whether *M. Walker* ſpent his time better in this and the like railing and reviling *Invectives againſt his laborious brethren*, then I did mine in writing of that *Treatiſe* [q] which yet had I not publiſhed, had not the iniquity of ſome, therein not wholy unlike M. *Walker*, enforced me thereunto.

[q] See the Preface prefixed to the Reader.

2. The *Treatiſe* is *of the nature and uſe of lots* in general: and the ſcope of it, to remove, as wel the ſuperſtitious practice of them in one kind, as the ſuperſtitious conceit of them in another.

3. If any game therein defended, as not ſimply evil in regard of a *Lot* in it, yea or otherwiſe, be by *M. Walker* deemed utterly unlawful, let him by evidence of argument evince the ſame ſo to be; and he ſhal

[r] *Legatur Antidiatribe Ameſio Pietoque repoſita & Reſponſio Balmfordo reddita.*

ſhal therein *r* doe more then by any other, that I know, hitherto hath been done. Mean while, let *M. Walker* give me leave to tell him, that I do not believe him, nor beleeve that he is able to make his word good, tho I am not ignorant, what he hath bragged of his abilities ſo to do.

For the latter, to wit, my courſe of quotation: 1. I may wel, I preſume, defend my ſelfe, by the examples of many, of much more worth and eſteem, as wel for godlines as for judgement, then either my ſelfe, or *M. Walker*; that [f] *living Library* of all good literature, Dr. *Raynolds*, among the reſt: unleſſe *M. Walker* be able to prove the practiſe unlawful.

But 2. I ſay onely, that howſoever for the *uſe* and *end* of it; he be pleaſed to cenſure it; I hope, there wil not want others, whoſe judgements may wel weigh a little more at leaſt with me, that wil approve of it as uſeful; and make a better and more charitable conſtruction of it, (if not thank me for it) then he doth. And 3. it may be, if ſome quoted the Authors they alleadge, and pointed to the places they relate to in them, their evil uſage of thoſe they deale with, would the more eaſily be diſcovered. Howſoever, I ſhal chooſe rather to have my *Margent* ſo *bedaubed*, then my *Text* ſo *ſtuft* as *M. Walkers* is, as wel in this as in ſome other his writings.

Laſtly, I demand, what either this or the former is to the matter in hand, or the cariage of the buſineſſe between *M. Walker* and *M. Wotton*: or what occaſion *M. Walker* had to be girding here at either; unleſſe it be that his fingers itch to be picking of new quarrels, tho they nothing concerne him or the preſent occaſion. Or that *t* being conſcious to himſelf

[f] Βιβλιοθήκη τις ἔμψυχος, καὶ περιπατοῦν μουσεῖον. *de Dionyſ. Longino Ennap. in Porphyr. cui & in Ædeſ. Socrates.* σοφίας περιπατοῦν ἄγαλμα.

[t] Τοῖς πονηρὸν τὸ πρᾶγμα ἔχουσι, πανταχοῦ βέλτιον διατρίβειν, ἢ ἐν τῷ πράγματι. *Ariſta. rhet. l. 3. c. 14.*

ſelf of the badneſſe of the cauſe he here deales in, he is loath to keep cloſe to it, and willing rather to run out into any other thing, tho it have no relation at all thereunto.

Howbeit, notwithſtanding *M. Walkers laborious* employments, he wil yet, it ſeems, filch a little time from them, to examine *M. Gataker* upon a few interrogatories; [a] *which unles he can anſwer with credit, he muſt of neceſſity for ever hereafter hold his peace, and bluſh as oft as he thinks, how by his defence of M. Wotton, he hath accuſed and defamed himſelf.*

[a] Pag. 27.

But here *M. Walker* much miſtakes his marke, and ſhoots at randome. For my *Relation*, which he pretends to refute, is not *M. Gatakers Defence* of *M. Wotton*, but *M. Wottons Defence* of himſelf: nor did either I, or any of thoſe that were joyned with me in the *meeting* related, undertake to defend *M. Wotton* as one free from all error, but delivered onely, what we thought of *M. Wottons* own *Defence* of himſelf in regard of ought that *M. Walker* had laid to his charge. Nor doe I therefore conceive, either that I ſtand upon me *credit* engaged to anſwer to all *M. Walkers Interrogatories*; or that *M. Walker* hath any du power thus to bind me over to *ſilence* and *ſhame*, upon my refuſal ſo to do.

Yet let us ſee what they are.

The firſt is, [b] *Whether it be truth and honeſty to ſay, that* [c] *all the eight Miniſters with unanimous conſent generally reſolved and pronounced, that there appeared not to them either hereſie or blaſphemy in ought that M. Wotton was by M. Walker convinced to have delivered or maintained: when their ſubſcription ſhews that they medled onely with his Expoſitions, and not with his here-*

[b] Pag. 27.

[c] Relat. p. 36.

M *ticall*

tical and blasphemous speeches, in which he paralleld him with Socinus the heretike,

To all which I shall easily answer in a word, that if that which he here relateth as mine, be the same in effect with what is[d] testified under the hands of *D. Gouge and M. Downham* (as it is evident that it is) the untruth and dishonesty must be charged upon them: who, I hope, wil be better able to acquit themselves in this busines of either; then he that so shamelesly chargeth them therewith.

[d] Relat. p. 38.

As for that, which he addeth, to disprove it, of *Expositions*; (which word how it came into the *subscription*, I suppose, no man surviving, unles himself, now knows;) and of *speeches heretical and blasphemous*, (words of course with *M. Walker*) *wherein he paralleld M. Wotton and Socinus*; enough before hath been spoken to satisfie any reasonable Reader; tho not, it may be, *M. Walker*.

[d] Pag. 27.

The second *question* is, [d] *Whether I think, that M. Wotton renouncing the Law of God and the righteousnes thereof performed by Christ in our steed for our justification; doth not in so doing deny Christs ransome paid, and satisfaction made to Gods just law, for our redemption and for remission of our sinnes.*

To which I answer as briefly, as to the former; that it appeared not to the eight Ministers by ought *M. Walker* produced, that *M. Wotton* held ought in this particular, that did necessarily infer, what *M. Walker* thence concludeth.

And let *M. Walker* give me leave here, if I may be so bold to minister a crosse interrogatorie to him; to wit, whether *Pareus*, *Piscator*, *Ursine*, *Olevian*, and the rest of them, who deny *Christs righteousnes in fulfilling*

filling the Law morall to have been performed by him in our ſteed, for our juſtification, do therefore deny *all ranſome paid and ſatisfaction made to Gods juſt Law for our redemption and the remiſſion of our ſins*, or no. and whether they be therefore *all* of them *blaſphemous hereticks*. But more eſpecially, what he thinks of that ſpeech of *Pareus* above mentioned, that [e] *thoſe that aſcribe the merit of our righteouſnes thereunto*, (that which directly croſſeth what *M. Walker* here avoweth) *do doubtleſly make Chriſts ſufferings of no uſe or effect*. Surely, if *M. Wotton* ſpeak no more then *Pareus*, (and he hardly ſpeaks ſo much) *Pareus* muſt as wel, if not much rather then *M. Wotton*, paſſe with *M. Walker* for an heretike. And if thoſe that hold as *M. Walker* doth, make *Chriſts ſufferings of no uſe or effect*, they, one would thinke, ſhould rather go for heretikes, then *M. Wotton*, who, it ſeems, is of an other mind.

[e] *De Act. & Paſſio. Chr. Obed. poſſit. 56 p. 181.*

The third *queſtion* is, [f] *Whether mans perfect fulfilling of the Law in his own perſon, under the covenant of works, was not formall inherent righteouſneſſe; and would have made man worthy of life. And if ſo, how he can excuſe M. Wotton for making faith the formall inherent righteouſnes of beleevers, in the covenant of grace, by which they are worthy of juſtification and eternal life. Seeing he ſaith, that faith under the Goſpel ſerves to all purpoſes for obtaining eternal life, as mans perfect fulfilling of the Law did in the covenant of works.*

[f] Pag. 27, 28

Let me give you but *M. Wottons* own words, out of *M. Walkers* own *Parallel*; and there ſhall need to this no further anſwer. [g] *He that beleeveth*, (ſaith *M. Wotton*) *is accounted by God to all purpoſes concerning*

[g] Error. 4 Relat. p. 15.

eternal life, *to have done according to the covenant of the Goſpel, as he ſhould have been accounted to have done according to the covenant of the Law, if he had perfectly fulfilled it.* For not to ſtand upon ſtrict terms concerning the word *Worthie*: what doth *M. Wotton* ſay more here, then that which he ſaith elſe-where? objected alſo to him by *M. Walker*, as an heretical and blaſphemous ſpeech; [h] *The act of Faith, or beleeving brings juſtification and adoption*, (which what is it other then what the Apoſtle ſaith, *Rom.* 3. 28. & *Gal.*3.26.) *Onely and meerly by the place and office, which the Lord of his mercy hath aſſigned it, to be the condition required on our parts for the atchieving of theſe favours and honours.* thereby excluding all matter of worth in *Faith.* which yet, whoſoever is poſſeſſed of, beleeving in Chriſt, that is relying upon him for juſtifycation and life eternall, may wel be ſaid to be accounted by God to all purpoſes (to wit on our parts required, and therefore to be neceſſarily by us performed) to have done as much according to *the covenant of the Goſpel*, as he ſhould have been accounted to have done according to *the covenant of the Law*, had he perfectly fulfilled it. But of this alſo enough before out of our own Writers; and by name out of M. *Pemble*; whom *M. Walker* having ſo highly commended, as one [i] by his writings moſt *uſeful and powerful to confirm ments minds againſt the Wolves af this age, the Diſciples of blaſphemous Servetus and Socinus*; wil not now, I hope, condemn him for *a Socinian and blaſphemous heretike*; and having [k] formerly made *no doubt, but that he is aſcended up into heaven*, wil not (I preſume) for *M. Wottons* ſake now damn him, and throw him down, to

h Error. 2. Relat. p. 13.

i Epiſt. prefixed to M. *Pembles* Plea for grace.

k Ibid.

ſend

ſend him packing for company with *M. Wotton*, to hell.

The fourth *queſtion* is in effect the ſame with the two next before-going; onely, to make ſome ſhew of variety, uſherd in with a liſt of [l] *true and orthodox tenets*, wherein he ſaith *M. Wotton profeſſeth his diſſent from Socinus*; and wherein indeed *M. Walker* manifeſteth his extream partiality, and malignant diſpoſition againſt *M. Wotton*; thereby ſhewing too apparently, that his pretended zeale is not ſo much againſt *Socinus* and *Socinianiſm* it ſelf, as againſt *M. Wotton*, and againſt the things taught by him, as coming from him. This he hath too too manifeſtly diſcovered in this *interrogatory*; ſpite and malice ſo blinding him, that [m] he minded not what he did. For thoſe *tenets* of *Socinus*, though unſound and containing in them ranke venome, as he meaneth them, and manifeſteth himſelfe ſo to doe, wherein *M. Wotton* profeſſeth to diſſent from him; theſe *M. Walker*, ſetting a faire gloſſe on them, contrary to *Socinus* his own intendement in them, alloweth and avoweth them for *orthodox and true*.

For example, the firſt of them is, [n] that *Faith is obedience to Chriſts commandements*; *who commandeth us to beleeve and repent*. And it is true, that *Socinus*, as [o] elſewhere I cite him, [p] maintaines as *M. Walker* here ſaith that he doth. But what ſaith *Lubbertus* to him for it? a man whom M. *Walker* would ſeem much to admire, and told us at our meeting, that he was by I know not whom ſtiled *Orthodoxorum ocellus*. [q] *Whereas he* (to wit *Socinus*) *ſaith* (ſaith *Lubbertus*)

l Pag. 28.

m Φιλονεικίη πᾶσα ἀνόητος· τὸ γὰρ κατὰ τοῦ δυσμενοῦς βλαβερὸν θεωρεῦσα, τὸ ἴδιον συμφέρον οὐ βλέπει. *Democrit. Stob. c. 20.*

Ὥσπερ κύων ἄπειρος ἀπρονοήτως φέρεται πρὸς κάπρον· οὕτως ἐφέρετο, μόνον ὁρῶν τὸ παίειν τὴν ἀλισκόμενον, ἄλλο δὲ οὐδὲν προνοῦν. *De Cyro Xenoph. Inſtit. l. 1.*

Quâ noceat, ira videt; quâ caveat, non videt. Sen. de irâ. l. 2. c. 12.

n Pag. 28. o Relat. Poſcr. p. 48. p *De Chriſt. Servat l. 4. c. 11.* q *Quod dicit, Fidem eſſe ea facere, quæ Chriſtus præcepit, falſum eſt. Lubb. ad l. 4. c. 11 p. 561. col. 2.*

that Faith is to do those things that Christ hath enjoyned, it is false: r *to affirme it to be so, is to be stark mad.* So by *Lubbertus* his censure, not *Socinus* onely, but *M. Walker* also should be no better. Again, [s] *He teacheth, that to beleeve Christ and his words, is to obey him. We deny it. For obedience is an effect of faith. he erreth therefore, that holds Faith and Obedience to be all one.* And yet again, [t] *Firm stands that, which Beza writes, that Faith cannot signifie Obedience to the Commandements.* Thus *Lubbertus*, one of *M. Walkers* own *Oracles*. And indeed what did *Socinus* hereby intend, but to cut off all relying by *Faith* on Christ, as having paid a price to God for our sinnes, or satisfied for them by his death? yet this is M. *Walker* pleased to blanch over; as if he conceived his meaning to be nothing else, but that *in beleeving and repenting, we obey Christs commandement, who* [u] *commandeth us to repent and beleeve.* And so is content to let it passe for currant, as *a true and orthodox tenet* in *Socinus*, because M. *Wotton* dissented therein from *Socinus*; though condemned by *Lubbertus* (yea by whom not?) for a grosse error, and in his intendement very dangerous.

r Dicere, fidem esse ea facere, quae Christus praecepit, est idem quod, insanire. Ibid.

s Docet, Christo ejusque verbis credere idem esse quod Christo obedire: negamus. Obedientia enim est effectum fidei. errat igitur, qui contendit fidem & obedientiam idem esse. Ibid. p. 582. col. 2.

t Firmum est, quod Beza scribit, Fidem non posse mandatorum obedientiam significare. Ib. p. 574. col. 2.

u Mark. 1. 15.

The second point, wherein *M. Walker* affirmes *M. Wotton* to depart from *Socinus*, and which he affirmes to be *true and orthodox*, is [q] that *Repentance, which comes not but by Faith, is the means to obtain forgivenes of sinnes, which Christ hath brought.* But he deales here with *Socinus*, to help him out, as he is wont to do with M. *Wotton*, to procure prejudice to him. For he takes part out of one passage, and part out of an other, (as M. *Wotton* hath [b] cited him, not expressing how far forth in every particular he concurs with him, or dissents from him; but onely shewing

q Pag. 28.

b Answer to Error. 2. § 4. Relat. p 34. & to Error 4 p. 28.

ing, how in general he ſpeaks not that, that himſelf doth) and ſo pieces up a *propoſition*, which he would have deemed ſound; withall paring of, what might ſerve to diſcover *Socinus* his groſſe error, wherein *M. Wotton* intended to imply his departure from him. For, [c] *It is manifeſt*, ſaith he, *that God requireth nothing of us in the obtaining of ſalvation procured by Chriſt, but repentance and amendment of life.* And, [d] *Whereas Faith is ſometime added to repentance; it is not becauſe Faith in Chriſt is required to the obtaining of remiſſion of ſins*, (directly contrary to what the Apoſtle [e] profeſſeth) *as working ſomewhat more in us beſides Repentance it ſelfe, that doth hereunto appertain; but becauſe Repentance comes not but by Faith in Chriſt.* Thus he clips *Socinus* in favour to him; as he doth *M. Wotton* elſ-where to a contrary end. And yet further, becauſe *Lubbertus, Socinus his Antagoniſt*, in refuting him, beates every where upon this, that [f] *Converſion & Repentance do not in order of nature go before, but follow remiſſion of ſin, and juſtification; and* [g] *are not cauſes, but effects of either; nor the cauſe of expiation, but a conſequent of it:* and ſuppoſing *Socinus* his meaning to be, that *our Repentance is the cauſe of the remiſſion of our ſins;* [i] *This*, ſaith he, *we diſallow, for, as hath a thouſand times been ſhewed, Remiſſion of ſins, that is juſtification, is in nature before repentance: and it is impoſſible therefore to be the cauſe of it.* [k] *For*

c Manifeſtum eſt, in ſalute per Chriſtum partâ, Deum nihil aliud à nobis requiriſſe quam pœnitentiam & vitæ correctionem.

d Pœnitentiæ additis alicubi eſt fides, non quia præter ipſam pœnitentiam fides in Chriſtũ, tanquam aliquid amplius, quod huc pertineat in nobis efficiens, ad peccatorum remiſſionem conſequendam requiratur, ſed quia non niſi per fidem in Chriſtum iſta pœnitentia contingit. Socin. l. 3. c. 2. p. 321. col. 1.

e Rom. 3. 25.

f Peccatorum veniam converſio naturæ ordine ſequitur, non præcedit. Lubb. ad l. 1. c. 5 p. 156. c. 2. Naturæ ordine juſtificatio eſt prior. Ib p. 157. c. 1. g Reſpiſcentia juſtificationis effectum eſt. Ib. p. 58. c 2. h Pœnitentia non eſt cauſa expiationis, ſed ejus conſequens. Ib. ad l. 2. c. 12. p. 213. c. 2. i Reprobamus hanc ſententiam. nam, ut jam millies oſtenſum eſt, remiſſio peccatorum, hoc eſt juſtificatio noſtri, eſt naturâ prior pœnitentiâ. quam obrem hanc ejus cauſam eſſe eſt ſimpliciter impoſſibile. Ib. p. 216. c. 1. & l. 3. c. 2. p. 348. c. 2. & p. 349. c. 1, 2. k Non noſtra reſpiſcentia, ſed ipſius ſacrificium eſt vera cauſa remiſſionis peccatorum. Ib. l. 2. c 1. p. 274. c. 2.

it

it is not Repentance, but Christs sacrifice, that is the true cause of the remission of our sins: l *God indeed promiseth pardon to the repentant; but we deny repentance to be the cause for which God doth pardon.* Here *M. Walker* strikes in to help *Socinus* at a dead lift, and telleth us, contrary to his Text, sure without any warrant at all from it, m that *by obtaining forgivenes of sins, Socinus means getting the sense and assurance of forgivenesse.* a glosse wel-beseeming him, that professeth such a detestation of the very least sent or shadow of *Socinianism* in others.

l *Deum promittere veniam resipiscenti non negamus: tantum negamus resipiscentiam nostram esse causam, quare Deus nobis peccatorum veniam largiatur. lib. l. 3. c. 2. p. 338. c. 2.*

m Pag. 28.

n Ibid.

The third point is, n that *faith is a beleeving of that which Christ taught, and an assurance of obtaining that he promised upon our repentance and obedience.* Which whether it be a just *definition* of *justifying Faith*; (for of that here the question is) or do fitly expresse the office of it in the worke of *justification*, I leave to be discussed by others. M. *Wotton* relateth it, o to shew how that in laying down the nature and office of *justifying faith*, he goes an other way then *Socinus* doth; and further then *Socinus* either doth, or can, holding his own grounds, follow him. who indeed thus defines *Faith*, to bring all home to *Repentance and obedience*, as in the former point; and to exclude *Christs merit*, and ought done or endured by him, as satisfactory for mans sin: as appeares plainly by the whole context of his discourse in that *Chapter*, out of which these words are alledged. And I would demand of M. *Walker*, how he can free himself from *Socinianism*, when he maintains such points as these for *sound and orthodox* in *Socinus*: and what *censure* himself would hape past upon an other, that should have thus blancht and vernisht over such

o Answer to Error. 2. § 5. Relat. p. 252, 6.

Assertions

Assertions of *Socinus*. As also I would know of him, with what face he, that condemns in *M. Wotton* as *heretical and blasphemous positions*, these *propositions*, p *To beleeve in Christ, is to trust in Christ, and to rest on him; to have his heart setled, and to rely wholy and onely on him*; and, *This trust is such a faith as makes us rest upon God for the performance of his promise*; doth now pronounce *Socinus his definition of faith*, such as you have heard, to be *true, Orthodox and sound*. But hereby any party, not extreamly partiall, may easily judge what spirit this man is caried with throughout this whole busines. p Parall. Error. 3. Relat. p. 17.

For as for his twenty times sodden *Coleworts*, so oft served in, of q *M. Wottons taking the word Faith in the Apostles words in a proper sense; Christs fulfilling the Law for us in our steed; Faith being the condition of the Gospel, &c.* taking out *M. Walkers* fillings and glosses set upon them, which concern *M. Wotton* no more then himselfe; enough before hath been said: and, if *M. Walker* can prove them to be heretical opinions, many illustrious *stars*, besides *M. Wotton*, will by a blast of M. *Walkers* breath, as by r the *Dragons tail* in the *vision*, be thrown out of Heaven, and not struck down to the ground only, but even hurld into Hel. q Pag. 28. r Apoc. 12. 4.

His first queston is, s *Whether M. Wotton deny not the free covenant of Grace, when he holds, that God covenants not to justifie and give life, but upon a condition performed on our part, equivalent for all purposes to mans fulfilling of the Law in his own person in the covenant of works.* s Pag. 28.

To which briefly. 1. To covenant to give a thing upon some *condition* may nothing impeach the *free-*

 neſſe.

neſſe either of the *covenant*, or of the *gift*, as to covenant with one to give him a ſhilling, that you have let fall, lying on the ground, if he will but ſtoop and take it up. And here by the way to ſatisfie ſome, who cannot endure to heare of any *condition* in the *promiſes of the Goſpel*; which yet are *t* every where ſo propounded: let it be conſidered, that *a gift or a promiſe* may be ſaid to be *free*, or *not free* divers waies and in divers reſpects: 1. *Free* in regard both of *condition* and of *conſideration*. By *conſideration* underſtanding ſome valuable conſideration, as in common ſpeech we uſe to ſpeak, and ſo it is abſolutely, every way free. as if I promiſe one to beſtow a book upon him and to ſend it home to him, and ſo do. Here being neither *condition* nor *conſideration* interpoſed. 2. *Free* in regard neither of *condition*, nor of *conſideration*. as if I promiſe one to give him ſuch a book of mine, if he will give me another of his in lieu of it. for here is both *condition* and *conſideration*; which both concurring deſtroy the *freenes* of it. 3. *Free* in regard of *conſideration*, tho *not free* in regard of *condition*. as if I promiſe to give one ſuch a book *gratis*, if he wil but cal to me at mine houſe for it; ſuppoſing that I dwell at next dore, or neer to him. Nor doth it derogate ought from the *freenes* of a *gift*, if it have been promiſed upon ſuch a *condition*; and the promiſe made good upon the performance of it. no more then a *Princes pardon* would be deemed leſſe *free*, were it granted upon *condition* of taking it out, and that free alſo for any to do, that wil, *of free coſt*, without fee. or his *alms*, were they propounded and publiſhed to all, that would but repaire to the Court for them. Nor doth *M. Wotton* there-

t Marke 16.16. John 3.15,16, 18.26. Acts 16.31. Rom. 10.9.

therefore necessarily *denie the freenesse of Gods gratious covenant*, if he hold *justification and life eternal not to be promised* therein but *upon condition*. So *M. Fox* answering those that might object that to him, that *M. Walker* here to *M. Wotton*. * *If Gods promise be restrained to certain conditions, how shall we maintain with Paul the freenes of Gods mercy, whereby he freely justifyeth a sinner?* ᵗ *Yes*, saith he, *I deem and determine Gods mercy to be most free in Christ. albeit this salvation by the merit of Christ be not derived unto us but upon a certaine condition.* And *M. Perkins* before recited: ᵘ *The condition of the covenant is by grace, as wel as the substance.* Whereunto ad *M. Pembles reason:* that therefore* *this covenant is a compact of freest mercy, because therein life eternal is given to that, that beares not the least proportion of worth with it.*

2. That *this condition is* ˣ *Faith*, the performance whereof is as availeable for our good, as perfect obedience at first had been, if it be *an heresie*; why doth not M. *Walker* require *M. Pembles*, if not bones, yet books to be burnt, as containing in them *heretical and blasphemous* doctrine? at least why doth he not arraign and condemn him for *an heretick* as wel as *M. Wotton*? for he hath, as hath been shewed, the same.

As for the word *Equivalent* here, it is not *M. Wottons*, but *M. Walkers* tearm. whose spite and rancor against *M. Wotton* is such, that nothing of his can fairely passe through his fingers. To be *equivalent*, that is, equall in worth, and value, is one thing; (and yet I might tel *M. Walker* that ʸ *Chrysostome* sticks not to affirm, yea stiffly maintains, that *Faith in Christ* is of it self a more excellent thing and of greater worth,

* *Si ad certas conditiones restringatur Dei promissio, quomodò gratuitam Dei misericordiam cum Paulo constituemus, quâ gratis per gratiam justificat impium? De Christ. grat. Iustif. p. 237.*

u *Imò verò quam maximè gratuitam Dei misericordiam in Christo & censeo & statuo. cum tamen salus hæc per Christi meritum, non nisi sub certa quadam conditione ad nos derivetur. Ibid.*

ᵗ *Reform. Cathol. Point. 4. of means of justif. Differ. 2. Reas. 1.*

ᵘ *Plea for grace Sect. 2. chap. 1. p. 22.*

ˣ *Mark. 16. 16. Acts 16. 31.*

ʸ *Videatur in disceptatione cum Lud. Lucio part. 1. sect. 9. Luc. script. n. 2. p. 32, 33. & T. G. Animadv. n. 7. p. 35.*

worth, then *the keeping of Gods Commandements*; as I shew, but disallowing, elsewhere; and yet is he not therefore deemed or condemned for an *heretick*:) to be reckoned or counted by God unto man *in the covenant of grace* to all purposes, in regard of ought that God requires on his part to be performed, for attaining of life eternal, as if he had in the other covenant kept the whole law, is another thing. I suppose *M. Walker* is not to learne a difference, and that a vast one too, between ἄξιον εἶναι and ἀξιωθῆναι in Greek.

[1] Luke 20. 35. & 21. 36.
[2] Thes. 1. 5, 11 which places the papists abuse to build merit and worth of works upon. *Bellarm, de justific. l. 5. c. 2.* and *Remists* notes.

The sixt question is,[a] *Whether M. Wotton affirming, that, If we be freely pardoned, then our sins were not punished in Christ our head and surety, doth not deny Christs satisfaction for sin.*

[a] Pag. 28, 29.

To this I answer. he must shew first, where *M. Wotton* so saith. For these words out of *M. Wotton* he never yet produced. Read[b] *the Parallel Error* 7. & out of *M. Wotton* what is there alledged; and [c] *M. Wottons Answer* to what is there alledged by *M. Walker* out of him: and you shal soon see how *M. Walker* here deales with *M. VVotton*.

[b] Relat. p. 19.
[c] Ibid. p. 34.

His seventh question is,[d] *Whether M. VVotton be not guilty of heretical tergiversation and grosse contradiction in some passages.*

[d] Pag. 29.

The man, you see, can not speak of *M. VVotton*, but he must needs spit Fier and Brimstone. Every thing is either *heretical* or *blasphemous* in him. But am I, or is any man else bound to reconcile whatsoever *contradictions* are, if any be, or may be found in *M. VVottons* writings? Or is every one that is taken in *grosse contradictions*, of necessity thereupon to be condemned for *an heretick*? But in this also *M. Walker*

ker may as wel be beleeved, as [e] where he pronounces the like of *M. Bradſhaws book*. Were *M. VVotton* alive, he were beſt able to reconcile his own ſeeming differences. and indeed, for the moſt of them, if not all, he then did it himſelfe.

[e] In his Woolf in Sheeps clothing.

For the firſt, which [f] he citeth out of my *Defence*, as he tearms it, though out of his own *Parallel*, and *M. VVottons own defence* indeed. he might, if he had but put on his ſpectacles, have found it [g] in the very ſame place aſſoiled; that his diſpute being of the *formall cauſe of juſtification*, or that whereby we are made *formally righteous*, [h] he denieth any *end or uſe of Chriſts righteouſnes imputed* to that purpoſe, but [i] he denieth not the *imputation of it*, as *the meritorious cauſe* thereof.

[f] Pag. 29:

[g] Relat. p. 21, 22.

[h] Ib. p. 22. n. 2.

[i] Ib. p. 21. n. 1.

Whereunto, tho ſufficient to take away the ſeeming contradiction, I ad yet further what I touched upon out of [k] *M. Bradſhaw* before, and I find in him elſwhere; that tho he deny *Imputation of Chriſts righteouſnes* taken in *a ſtricter ſenſe*, as many in this argument would have it; yet taken it in *a larger ſenſe*, for that which is reckoned to a man for his benefit, ſo far forth as it may in that kind be uſeful unto him, ſo he denies not the *Imputation of Chriſts righteouſneſſe to mans juſtification*. For thus I find in certaine *Theſes* of his written in Latine of this ſubject.

[k] Preface to Treat. of juſtif.

1. [l] *If any man hold Chriſts Righteouſnes to be by way of merit the efficient cauſe of juſtification, I am wholly of his mind.*

[l] *Si juſtificationis efficientem dicat quis juſtitiam Chriſti per modum meriti, ego planè cum eo ſentio.*

2. [m] *If any maintain not Chriſts Righteouſnes to be our formal Righteouſnes, I have no controverſie with him.*

[m] *Si quis Chriſti juſtitiã noſtram formalem eſſe juſtitiam non contendat, nulla mihi cum illo de imputatione eſt controverſia.*

3. [n] *The imputation of Chriſts Righteouſnes to our benefit, I acknowledge and profeſſe.*

[n] *Juſtitiæ Chriſti ad beneficium imputationem ego agnoſco & præ me fero.*

4.° *It*

o *Non mihi unquam in mentem ne per ſomnium quidem, venit negare, nos propter Chriſti juſtitiam juſtificari.*

4. o *It never came into my mind, not ſo much as in dream, to deny, that we are juſtified for the righteouſnes of Chriſt.*

As for what *M. Walker* p addes out of *M. VVottons Eſſaies*; they were written after our *meeting*, as q himſelf acknowledgeth; and therefore nothing concern either us or our cenſure; nor for my part did I ever ſee them, nor know what is in them. and yet what is it, that *M. Walker* thence here alledgeth? *That in Scripture there is no mention of Chriſts merit.* Which if he ſpeak of the word *merit*, who wil, or can deny the truth of it? yet it will not thence follow, that *M. VVotton* therefore denies the thing thereby ſignified, (the rather ſince that he uſeth the tearm of *meritorious cauſe* applied unto *Chriſt* and *his Righteouſnes* ſo frequently himſelf) no more then, that *Calvin* denied the *Doctrine* of the *Trinity*, becauſe r he acknowledgeth that *tearm* not to be found in *Gods VVord*

p Pag. 29.
q Pag. 24.

r *Calvin. Inſtit. lib. 1. c. 13. § 3.*

To the next s likewiſe he might have found the like ſolution, in the very place t whence he had it; if he had been pleaſed to deal but half ſo kindly with *M. VVotton*, as he dealt with *Socinus*. For, why may not *Faith*, tho *taken properly*, be ſaid to *juſtifie*, *not per ſe, or of it ſelf*; (tho *Bucer*, as I have ſhewed, u ſo alſo ſay) albeit the word *Faith* be there *properly* taken, where it is ſaid *to be imputed for Righteouſnes*? not *for it ſelf*, a x *M VVotton* himſelf expoundeth himſelf, *but for Chriſt, on whom it relies*; as hath formerly been at large related.

s Pag. 29.
t Anſwer to Error. 3. Propoſ. 2. Relat. p 27.

u *Præfat. Comment. in Epiſt. Paulin.*
x *Ad diſcept. Lub. cum Bert.*

For, what y is added of *Imputation*, is coincident to the former: but that *M. Walker* with his z *cole* ſo oft new dreſſed and diſhed in again, tires out his

y Pag. 29.
z *Occidit miſeros crambe repetita Placentes.*

Readers,

Readers, and may wel overturn their ſtomicke.

The [a] third conſiſts of the [b] ſecond and [c] ſixt *Queres*; (for *M. Walker* loves to turn round) wherein nothing is truely alledged out of *M. VVotton*, that any way croſſeth *Chriſts ſatisfaction* made, or the *price* by him paid, for us: and ſhal thither therefore be returned again; leaſt by running round in a circle after *M. Walker*, we grow turn-ſick with him.

[a] Ibid.
[b] Pag. 27.
[c] Pag. 28.

The [d] fourth is not ſo much a contradiction found in *M Wottons* writings to ought of his own, as to the words of the Apoſtle, Rom. 5. 19. which yet unles they be underſtood of *formal and inherent Righteouſnes*, (however [e] *M. Walker* tax *M. Bradſhaw* for confounding theſe terms) *M. VVotton* contradicteth not at all. And yet is it not ſufficient to prove a man an *heretick*, becauſe he contradicts ſomewhat conteined in Gods Word. ſince that every *error* whatſoever in any point of Divinity muſt of neceſſity ſo do. and *M. Walker* therefore, unleſſe he dare profeſſe himſelf free from all error, muſt by the ſame ground withall granted confeſſe himſelf to be an heretick.

[d] Pag. 30.

[e] Woolf in ſheeps cloathing. chap. 1. § 23.

But from his *Contradictions* return we to his *Queſtions* again.

His eighth *queſtion*, wherein he thinks he hath me now on the hip, is [f] *How M. Gataker with a good conſcience can juſtifie and proclaim M. VVotton free from hereſie, when he wilfully and perverſely denies the very form, eſſence, and being of juſtification, to wit, the Imputation of Chriſts Righteouſnes, firſt ſimply rejecting it, as being of no uſe; and afterwards, as the formal cauſe of juſtification*; (where you have the ſame *colie* ſerved you in againe) *ſeeing he, the ſaid M. Gataker hath publikely*

[f] Pag. 3.

likely extolled and commended for Orthodox, the like Treatise of M. W. Bradshaw in his funerall Sermon at his burial, wherein he makes the imputation of Christs Righteousnes the form of justification.

In which words, as ᵍ he sometime said of the people of *Athens*, *M. Walker blowes and blusters much, but does little.*

ᵍ Senibus similes πνεῖν μὲν μέγα, ἰσχύειν δὲ μικρόν. Democrates apud Stob. c. 22. sive, ut Plut. in monit. polit. μικρὸν ἰσχύειν, καὶ μέγα φυσᾶν.

For first, I might demand of him, where I so *extolled M. Bradshaws book?* What I spake of it in a short *Speech* before my *Sermon* at that time, I have formerly word for word related. But in *M. Walkers* hyperbolical language, every mole-hil is a mountain; every rivelet or drilling ril, a flood or a faire river; every but scanty or sleight commemoration or commendation, an extolling; every light touch, an *Invective*; every *error*, at least an *heresie*.

Secondly, whether every one that commends a book in such manner as I there did, must of necessity approve it as wholly free from all error. I was by a* worthy *Knight* sometime demanded mine opinion in a point concerning the seat of *conscience*, wherein *two Divines* of special note, run two divers and cros waies, ʰ the one denying it a place in any natural *Facultie* of the *soul*, usually assigned; the other affording it a room in each of them: and professing my self to dissent from either, it was objected to me, that I had by an *Epistle* prefixed commended the worke of the one, wherein that opinion of his was found. to which I then answered that Gentleman, and so shal now *M. Walker*, that a book may warrantably for the main substance of it be cõmended as useful, yea as excellent; albeit the party so commending it suppose the Author of it to have been mistaken

* Sir *Maurice Barkley*.

ʰ M. *Rob. Harris* in S. *Pauls exercise*.

ⁱ M. *Sam Ward*, in Balm from Gilead.

miſtaken in ſome things therein contained. So did M. *Cappel* with the ſame *M. Bradſhaws* book; albeit in ſome things therein he diſſented then from him, when ſo highly yet he indeed did *extoll* it, as you formerly have heard: and my ſelfe did ſomewhat the like ſometime with *M. Eltons Catechetical work* to my coſt; though withall [k] profeſſing, that in divers things contained in that part of it which I had read, I was my ſelfe of another judgement.

[k] In that Preface prefixed.

Thirdly, what if *M. Wotton* and *M. Bradſhaw* do not herein at all differ, or croſſe either other? but may very well be reconciled? may not *M. Gataker* then at leaſt *with a good conſcience commend M. Bradſhaws booke*, and yet *pronounce* M. *Wotton free from hereſie*, when he ſaith herein nothing that contradicts that, which *M. Bradſhaw* is here ſaid to affirm? And that it is ſo indeed, and in *M. Bradſhaws* own judgement was ſo, may be eaſily made to appeare. For doth not *M. Bradſhaw* in his *Preface* plainly ſhew, that the word of *Imputation* is overſtrictly taken by ſome Divines, in which ſenſe *M. Wotton* ſeems to him to have denied it; whereas the word might wel be underſtood in another, and a larger ſenſe, profeſſing himſelf ſo to uſe it? So that the bare word rejected by the one, and admitted by the other, doth not neceſſarily imply any contradiction between them. no more then S. *Pauls* words, that [l] *A man is juſtified by faith without works*, doth any way contradict what S. *James* ſaith, that [m] *A man is juſtified by works, and not by faith onely.*

[l] Rom. 3. 28.

[m] Iam. 2. 24.

And here I ſhall again crave leave of my Reader, to inſert a ſhort paſſage out of ſome writings enterchanged between theſe two Chriſtian brethren;

both, I hope, now with God, and agreeing in all things; though in ſome particulars they diſſented, while they lived here.

M. *Wotton* in his *Animadverſions*, which I have by me, on *M. Bradſhaws book*, thus excepts.

The third opinion denying all imputation of Chriſts righteouſnes is ſaid to be ſomewhat erroneous. Yet the ſame opinion held onely in that ſtrict ſenſe of imputation, which the Autor himſelfe rejecteth, and that upon good ground, as he acknowledgeth, is therefore cleered from all erroneouſnes. For how can that be erroneous, that is held on good ground?

To which *M. Bradſhaw* thus anſwereth:

Tho upon good ground, as to me ſeems, you deny imputation in that ſenſe only; yet your denial of all imputation may notwithſtanding that be erroneous; being grounded upon a ſuppoſal of that which I think is erroneous, that there is no other kind of imputation but that, which is anſwerable to that ſtrict ſenſe aforeſaid.

By which words it appeares, that the difference herein between them was rather in words, then in points: and that *M. Wottons error*, as *M Bradſhaw* apprehended it, was only concerning the uſe of a word, not concerning any point of faith.

Fourthly, ſuppoſe the difference were not verball, but reall, not in words onely, but in ſenſe and meaning too; yet would it not therefore neceſſarily follow, that *M. Wotton denieth the very forme, eſſence, and being of juſtification*, becauſe he denies that, which *M. Bradſhaw* affirms to be the *Formall cauſe* of it; or that M. *Gataker* muſt therefore of neceſſity pronounce *M. Wotton* an heretick; unles firſt it be proved that that is indeed and truth the *formal cauſe*

of

of *juſtification*, which M. *Bradſhaw* hath aſſigned: (which being found onely in a ſhort *Summary* annexed to his *Treatiſe*, [n] M. *Walker* himſelf deems to contradict what is averred in the book; nor is it at all in the Latine edition,) and that M. *Gataker* alſo is therein of the ſame mind with M. *Bradſhaw*, which for ought *M. Walker* knowes, he may not be.

[n] Woolf. chap. 2. Error. 8. on chap. 2. n. 11. The form is the pleading of the ſaid righteouſnes or innocency, &c.

Fiftly, I ſhould deſire to know of *M. Walker*, whether he hold not *the imputation of Chriſts active obedience* to be *the formall cauſe of our juſtification:* and if he ſo do; which, I ſuppoſe, he wil not deny; whether *he can with a good conſcience pronounce Pareus free from hereſie*; notwithſtanding that [o] he denies the *imputation* of it *unto juſtification*, as *derogatory from the al-ſufficiency of Chriſts ſuffrings and his ſacrifice*; and conſequently (by M. *Walkers* inference) takes away the very *form, eſſence and being of juſtification.* if he cannot, how comes it to pas, that he reckons him here ſo oft among his *Orthodox Writers*, that condemn *M. Wottons* opinions as heretical and blaſphemous? if he can, I ſee not, why M. *Gataker* may not do the like by *M. Wotton*, for ought here objected. the argument being as ſtrong (if not ſtronger) againſt the one as againſt the other.

[o] *De activ. & paſſ. Chr. Obed.* p. 181.

Sixtly, ſuppoſe it were an error, and a dangerous one to, that *M. Wotton* maintains; whence knows *M. Walker*? or how is he able to prove, that he holds it [n] *wilfully*, that is, againſt his own knowledge, (for that ſeems to be intimated) and *perverſly*, that is, as I conceive him, obſtinately? to make him * a *damned heretick*. For I ſuppoſe, he wil not aſſume to himſelf any [o] extraordinary gift in *diſcerning of ſpirits*. and if he will pretend, that he diſcernes it by his deeds;

[n] Pag. 30.

* Ἀιρετικὸν μετὰ μίαν καὶ δευτέραν νουθεσίαν. Titus 3. 11.

[o] 1 Cor. 12. 10.

which is hard to do in a point of meer Theorie; let him take heed, what manner of ſpirit by his carriage in this buſines, being matter of practiſe, he gives men ground, to ſuſpect or conclude himſelf to be led by.

Laſtly, ſuppoſe M. *Walker* to be ſo ſharpſighted, and that he can pierce and peere ſo narrowly into *M. Wottons* conſcience, as to diſcern that he doth *wilfully and perverſely* maintain what he holds: yet unleſſe that M. *Gataker* be as quickſighted herein as M *Walker*, and that he be able to deſcry in M. *Wotton* that *wilfulnes and perverſnes* that *M. Walker* doth, he may ſtill with a good Conſcience juſtifie M. *Wotton*, and pronounce him (for *proclamations* he makes none) *free from hereſie*; as wel as the reſt of his reverend brethren have done, notwithſtanding all *M. Walkers* evidence given in againſt him. ſince that *no man is bound to pronounce or deem of his Chriſtian brother, on the wors part eſpecially, further then himſelf can ſee.

* Rom. 14. 13. 1 Cor. 4. 5. & 13. 5. 7.

His ninth *queſtion* (to cut it ſomewhat ſhorter, that the readers ſtomack may be the les troubled in taking it) is this, [p] *How the faithful united to Chriſt, as their head, and made thereby partakers of his righteouſnes and whole obedience to Gods Law, and thereby conſtituted righteous before God, can without hereticall pravity be denied to be formally righteous by that righteouſnes.*

[p] Pag. 30.

To which I anſwer: that firſt he preſumes ſome things here that are to be proved; and are (as he wel knows,) by *Divines* not a few of the beſt note not acknowledged; as, that *Chriſts Righteouſnes conſiſting in his active obedience is part of that whereby the faithfull are made righteous.* Beſides,

Beſides, that many things have the faithful intereſt in by vertue of their *union and communion with Chriſt*; which yet are not imputed unto them for the juſtifying of them, or for the making of them to ſtand righteous in Gods ſight. The Wife by vertue of her union and conjunction with her Husband, hath a right to, and intereſt in, all that he hath, yea and in himſelf to. Yet is it not neceſſary, that whatſoever ſhe hath joint intereſt in with him, ſhould therefore go to the payment of her debts formerly contracted: eſpecially, if ſufficient be found in any part of it. And that *without hereticall pravity* therefore, that which M. *VVotton* is here charged with, may be held; eſpecially, unles we wil queſtion *the ſufficiency of Chriſts death* for the diſcharge of our ſins; *Pareus* [q] his words (if he be at leaſt of any credite with *M. Walker*) above-mentioned wil intimate; yea the whole diſcourſe, whence they are taken, wil evidently ſhew.

[q] Ex de *Act. & Pass. Chr. Obed.* p. 181.

For his tenth and laſt *queſtion*, the *contradiction* is the very ſame concerning *Imputation*, that was [r] formerly propounded, the firſt in the ſeventh *queſtion*. For *M. Walker* doth but roll [s] *Siſyphus* his ſtone up and down here, until he tire, if not himſelf, yet his Reader.

[r] Pag. 29.

[s] *Ingens quod Siſyphus vertat Saxum, ſudans nitendo, neque proficit hilum.* Ex Epico aliquo Cic. Tuſcul. l. 1.

The *queſtion* it ſelf is, [t] *Whether* M. *Wotton be not poſſeſſed with the ſpirit of Socinian blindnes and giddines, when he derides Orthodox Divines, for making every beleever juſtified by imputation of Chriſts ſatisfactory obedience, a Redeemer, Saviour and Satisfier for all the Elect and Faithful.*

[t] Pag. 31.

What by *Socinian blindnes and giddines M. Walker* meanes, I wean not. We uſe to ask, *who are blinder*

then

then they that wil not see? and in this kind *M. Walker* hath bewrayed too much *blindnes* in this book. As for *giddines*, I know not, who are more likely to be posſeſſed of it, then ſuch as run round, like an Hors in a Mil.

But how, or where, doth *M. VVotton thus deride our Orthodox Divines?* This crime thus faſtned upon *M. Wotton*, *M. Walker* thus makes good. [u] *For in one of his written papers thus he argues: If Chriſts Righteouſnes and Satisfaction be imputed to every beleever, then muſt every beleever be accounted a Redeemer, Juſtifier, and Satisfier for all the Elect. But this is abſurd. Ergò, the Antecedent is fals.*

u Ibid.

Where firſt, I might demand of *M. Walker*, whether a man muſt of neceſſity be deemed to *deride* him, whom he diſputes with, if he ſhal affirm ſomething to follow from that he holdeth, which he pronounces to be *abſurd*,

2. Whether this ſpeech of *M. Wotton* were given in to us at our meeting by *M. Walker*, as part of his *Evidence*, to make good his *Plea* againſt M. *VVotton*, which unles it were, as it was not, which may appear by his *Paralel*; albeit it ſhould contain rank hereſie in it; yet concerns it not us, nor our ſentence in cleering M. *VVotton*. For [x] what *Judge* is bound to ſentence any man upon *evidence not produced?*

x *Iudex procedere debet ſecundum allegata & probata. Reg. Iur.*

3. As for the matter it ſelf, if M. *VVotton* doe not underſtand aright, what thoſe *Orthodox Divines* mean; as [y] *M. Walker* affirms: ſure the miſtaking of another mans meaning, and thereupon ſuppoſing therefore, or pretending, that ſome *abſurdity* follows from what he ſaith, doth not in my weak apprehenſion make a man guilty of *hereſie*. or if it be preſumed

y Ibid.

u n ed that it doth, I doubt much, whether *M. Walker* himſelf may not be deemed one of the greateſt hereticks under the Sun.

Thus much for *M. Walkers queſtions*. whereunto he ſaith [a] *he could ad divers others*. But if they be as little to the purpoſe as theſe; (which howſoever, one only excepted, concerning mine *extolling of M. Bradſhaws book*, do no more concern me to anſwer, then any other of the *eight*) he may do wel to keep them where they are: unles he be deſirous to acquaint the world further with his reſtles ſpirit (which he hath ſufficiently done here already) albeit he have neither new matter to enquire of, nor any matter of moment, whereby to take of the truth of that, which under good hands and of credit ſufficient; hath been related. And the rather may he be adviſed to conceal them, unles they be more ſavoury, then what here next enſueth, of [b] *a ſtinking iſſue of running cankers in a maſt fuul body, and rotten carcoſe, that M. Gataker, like a ſepulchres dog, hath ſcratched and raked out of the grave, in writing and publiſhing of his Relation:* (in which paſſage alſo he ſhews himſelf turn-ſick again:) otherwiſe his Readers (to return his own words) may wel be forewarned, *to ſtop their noſes*, ere they offer to read them.

[a] Pag. 31.

[b] Pag. 32.

Hence he proceeds to charge me; firſt, as [c] *profuſe and prodigal of my reputation, in ſubſcribing to M. Wottons poſitions, that they contain neither hereſie nor blaſphemy*. wherein if my reputation ly at the ſtake, theirs muſt lie together with mine, that ſubſcribed together with me.

[c] Pag. 32.

And ſecondly, with [d] *breach of piety and charity, virulency, defect of humanity and common honeſty, in falſly*

[d] Ibid.

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falſly fathering that on thoſe dead Saints, M. Randol, and M. Stock, and thoſe living pious men, D. Gouge and M. Downham, a ſubſcription to thoſe errors, that they ſaw no hereſie or blaſphemy in them. All which foul imputations, which herein he would make me guilty of, light full upon thoſe, whom he pretends to be wronged by me, rather then upon me, who relate but their teſtimony under their own hands. For if ought be *falſly fathered upon the deceaſed*, whither of the twain ſtand guilty of it, they that witnes the thing under their hands, or he that barely relates what they witnes? Beſides I would fain know, what *virulency* is, or can be, in a preciſe *relation* of an other mans words, if there be no virulent matter or manner of ſpeech in them: or if ought be in them of that nature, who ought to beare the burden of it, the *Relater*, or the *Autor*.

e Pag. 33. As for his old Cuckows ſong, e of *his blaming our ſubſcription, proteſting againſt it offer to diſpute, and mine interpoſing ſo, that he could not be heard, nor obtaine a copy of M. Wottons anſwers*, with ſuch other idle repetitions; they have been before heard and anſwered: and do here ſerve onely to raiſe the bulke of the book; but do no whit help to prove, what *M. Walker* here intends, that I have *falſly fathered* ought *upon thoſe Saints deceaſed*. Yea they are of much weight to evince the truth of that, which *M. Walker* here ſo eagerly oppoſeth. For what needed M. *Walker* to have kept all this coil, and have made all this ado if no ſuch thing had then been, or were about to be done?

f Ibid. As little to the ſame purpoſe, or to any purpoſe at all, is it, what he telleth f of *a confutation of ſo much*

as

as he could remember of M. VVottons anſwers, which he ſhewed to D. Gouge and M. Downham. who I hope, wanted no baiting by him, for what they had done. and *that afterward he obtained liberty by a friend to copy them out, labouring for nothing ever more earneſtly then to have them publiſhed*; which they may beleeve him that liſt: for who or what hindered him from publiſhing of them, when he had them? and that he deſired ſo much the publiſhing of them, *to free himſelf from thoſe fals reports, that M. Gataker would now lay & faſten upon him. p.* 39. in which whole page there is nothing but a ſhort ſum of what was before delivered; of *M. Walkers charge and chalenge, and his evidence* given in, all under his own hand; *M. Wottons anſwer*, as himſelf penned it; *the verdict and ſentence of the perſons appealed to*, teſtified under the *ſurvivours hands*, and *M. Walkers renewing of his charge in print*, which himſelf wil not deny; and what *fals reports* of mine can there be in all this? or if the publiſhing of *M. VVottons anſwer* wil free *M. Walker* from *fals reports*, I have therein done *M. VValker*, it ſeems, no ſmal pleaſure, and fulfilled, if we may beleeve him, his *earneſt deſire. So far*, he ſaith, *he was from preſſing D. Bayly to conceal them, as M. Gataker would intimate, p.* 37. where I ſay no ſuch matter, but ſay onely of the *Subſcription*, that *the Doctor refuſed to deliver it, whether preſſed by M. Walker to detaine it or no, I wot not*, M. *VValker himſelfe beſt knoweth.* And indeed what was it to any of us, whether *M. Walker* had had *M. Wottons anſwers*, or no? This is therefore all but *ſmoak* and *duſt*, raiſed to dim or daſel mens eyes, that they may not ſee that, that *M. Walker* would fain have concealed, and kept (were it poſſible) from their ſight.

g Καπνὸς καὶ κονις. Chryſoſt. ad Olympiad. ep. 13.

Which having thus made some way to, as he supposed, (therein overflattering himself; as[h] what men earnestly desire, they are easily induced to beleeve) he falleth now again more directly upon it; and [i] tels us upon what occasion, *M. VVotton* by a *fals suggestion*, *drew D. Gouge and M. Downham* some *yeers after* to give a fals *attestation:* (for that is it, that he laboureth throughout this whole *Pamphlet*, wel knowing how neerly it concerns him, to prove) [k] *which M. Stock and D. Bayly abhorred to do, repenting what favour they had shewed M. Wotton at first.*

But here stil [l] *Aqua hæret*, the water stayes, and doth not run cleerly away. Nor is *M. Walker* with all his shifts, able to wind himself out. For is the *attestation* by *M. Gataker* related, and by *M. Sam. Wotton* published, truly related, or no? If it be truely related, then *M. Gataker* in relating it, hath delivered nothing but what is true; to wit, that two such men haveunder their hands given such an *attestation*. Again, is the *attestation* it selfe true, or no? they that gave it, I hope, wil maintain it to be true. and then have I averred nothing concerning the *issue* of that *meeting*, but what is avowed by the testimony of *two witnesses*, beyond all just exception, and whom *M. Walker* of all other[m] cannot with any reason reject, being men chosen to heare and sentence the cause by himself. Who therefore, if he shall stil persist to affirm it to be fals; I wil say no more, but as that Noble Roman sometime accused by a mean fellow of a very unlikely crime, [n] *Varius affirms it*; *Scaurus*

[h] Ὧν ἕκαστοι, καὶ ἃ βούλονται, ταῦτα καὶ οἴονται. *Demosth. Olynth. 3.*

[i] Pag. 33.

[k] Pag. 34.

[l] Dicit ille multa quidem multis locis: sed aqua hæret, ut aiunt. *Cic. Offic. l. 3. Et ad Q. fratr. l. 2. ep. 7. Quod dictum fuerat actum iri, non est actum: in hac causâ mihi aqua hæret. Quod Erasm. adag. 1300. malè cepit & accepit; cum in aqua hærere dictum voluit. quem nec H. Steph. expedivit. Est Græcorum,* Μένει ὑδωρ· ἐπὶ ἀδυνάτων πραγμάτων. *Suid.*

[m] *Adversus propria nulla est exceptio. Chamier. panstrat. tom. 3. l. 3. c. 3. § 4.*

[n] *Varius Sucronenſis Æmylium Scaurum regiâ majestate crimen commisisse, quod Mithridatem Regem populo Romano hostem, ad bellum faciendum impulisset, Romanique populi imperium prodidisse dixit: Æmylius Scaurus huic se affirmanti esse culpæ negat. Viri creditis? Val. Max. l. 3. c. 7. ex. 8. Fab. instit. l. 1. c. 11. Asconius in Cic. pro Scaur.*

denies

denies it. Whether of the two do you credit? ſo I here, *M. Walker* the party interreſſed ſaies it; *D. Gouge and M. Downham* two of his *Judges* (for * ſo himſelf tearms them) men indifferent and unpartial (however *M. Walker* is pleaſed to tax them) deny it: you may chooſe whether of the two you wil be pleaſed to beleeve.

* Pag. 21, 24.

Thus at length *M. Walker* hath diſpatched himſelf, as concerning our *meeting*, by himſelf procured and the *iſſue* of it. wherein he hath ſo laboured to vindicate himſelf, by many falſhoods inſerted into his report of it; and, not ſo much by recharging *M. Wotton*, as by traducing *his Judges*, as men partiall and unconſcionable, and ſuch as in favour of *M. Wotton* did what they were even then aſhamed of when they did it, and by all means therefore contended to have it concealed and kept from the light and ſight of others after they had done it; and laſtly by heaping on me a whole load of opprobrious terms, for having a hand in the publiſhing of it; that in ſeeking thus to ſalve his credit, he may wel therein be deemed, to have done no more then to have ° *waſht over a raw brick bat*, or to have ᵖ *covered miry durt with reeking dung.*

° Πλὴν δοὺ πλύνειν. *Zenob. ad.* 648. *Diog.* 750. πλίθου θολερᾶς πίζειν. *Theocr. idyl.* 16. *quod Eraſm. ad.* 1441. *nigrum ſilicem, malè vertit, cum luteum laterem debuiſſet. Ter. phorm.* 1. 4. *Purgem me? laterem lævem. Hier. ad. Pelag.* l. 1. *Nugaris, nec meminiſti illius Proverbii, in eodem luto volutaris, imò laterem lavas. crudum ſcil. qui lavando fit lutulentior.*

Howbeit, tho he have thus rid his hands of our *meeting*, yet his ſpite and malice againſt *M. Wotton* and me is not yet at an end.

ᵠ Quod eſt plus, quam πλὴν δοὺ καθαίρειν, ut *Philoſtr. Epiſt. Lutum lutæ purgare.*

For, as for my Poſcript, it is ᵠ *ſo frivolous, that a ſhort anſwer wil ſerve*: ʳ *one ſhort breath is ſufficient to blow it away.* And yet let *M. Walker* who thus here vaunteth himſelf, like an other ˢ *Pygopolinices*, know, that with all his boiſterous blufterings he hath not ſtirred it one jot, much les *blown it away*, as he brags;

ᵠ Pag. 34.

ʳ Pag. 35.

ˢ Qui legiones difflat ſpiritu, ut ventus folia, aut panniculam teſtoriam. *Plaut. Milit.* 1. 1.

having not ſo much as blown upon a good part of it; becauſe, it ſeems, he was loath to ſpend ſo much breath in vain, that might better be kept for ſome other uſe.

p Pag. 34. u Relat. p. 19.

My t main charge here *againſt him*, he ſaith, *is iniquity*; and indeed ſo u it is, for *yoaking* M. *Wotton with Peter Abeilard, and with Servetus and Socinus, as agreeing with them in ſuch damnable and deteſtable dotages, as they held and maintained, and for which they were condemned as blaſphemous hereticks*; and that upon ſuch ſlight grounds, as hath formerly been ſhewed. But

u Pag. 34.

w *the iniquity, M. Walker* tels me, ſhal return upon mine own head.

x Ibid.

And why ſo? firſt, for *Abeilard*, x becauſe S. *Bernard* (whoſe *Saintſhip* yet I ſuppoſe, need be no part of our *Creed*; eſpecially, if all be true that our *Walter Mapes* y reports of him) *ſaith he held, that our ſins are not puniſhed in Chriſt, and that it had been injuſtice in God to puniſh one for another, and to impute the obedience of one to another.*

y In Epiſtolis nondum editis.

I demand not of *M. Walker*, where *Abeilard* ſaith ought of *the imputing of the obedience of one to another*, or where *Bernard* charges him with the deniall of it, as a thing unjuſt. tho I ſuppoſe, he would not eaſily be able to ſhew either. But I aske, where *M. Wotton* ever ſaid, what *Abeilard* is here reported to have held, that *our ſins are not puniſhed in Chriſt*; or, *that it were injuſtice in God to puniſh one for another.* If he cannot ſhew this (as hitherto he hath not done) he is (and may be deſervedly ſo cenſured) a malicious ſlanderer of his brother. Howbeit, if theſe words of *M. Wotton*, which *M. Walker* could not be ignorant of, do not ſpeake the direct contrary; let ſome

part

part yet of this imputatiou be taken of, if you so please. [a] *Christ*, saith *M. VVotton*, *hath been punished for us; we are pardoned for his punishment*, *Esay* 53.5 What can be spoken more plainly? *M. Walkers iniquity* therefore herein, is not wiped of, much lesse *returned upon me*. Besides I find in his Latine *Theses* before mentioned this *Assertion*: [b] *This I beleeve, that Christs sufferings are imputed to us; and we for them obtain from God, pardon of our sins, and freedom from the guilt of them. Then which I maintain, that nothing can be spoken or conceived more true, or more apt for the unfolding of Scripture*. Which how wel it sorts with what *M. Walker* charges on *Abeilard*, let any man judge.

But against *M. Wotton* [c] the worst comes last. For *M. Walker* wil prove him to conspire with *Abeilard*, *Servetus and Socinus* in a wors matter than all this; and that is in *the denial of Christs deity*. For, [d] *if they denied in plain words the eternal deity of Christ; so also M. VVotton did in effect. For he held that Christs obedience did serve only to justifie himself, and to bring him into high favour with God: so that God justifieth us by him as by a favourite, only upon condition of our trusting in him. Now where is the infinite valour of his Deity, if he needed justification and favour for himself.*

Did ever man read a *charge* more malicious, or more slenderly backt?

For not to question again, whether *Abeilard*, ([e] which *M. Walker* expresly by name affirms apart of him) did ever *deny*, and that *in plain tearms* too, *the eternal deity of Christ*; or where *Bernard*, or any other saith, that he so did. Tho it be *a sin* (we say) even to *bely the devil*; any man much more. and so far is *Peter*

Abeilard

a Answer to Error. 7. Relat. p. 34.

b *Illud credo, & Christi perpessiones nobis imputari, & non propter illas veniam peccatorum & absolutionem à reatu à Deo consequi, quo uno nihil verius, nihil ad Scripturas explicandas accommodatius, aut dici, aut cogitari posse contendo Thes. 5.*

c *Furore pestis pessima in novissimo. Prudent. in Rom.*

d Pag. 34, 35.

e Pag. 34.

Abeilard from denying it in plain terms, that in precise and ful words he affirms it; ([f] *I beleeve*, saith he, *that the Sonne is in all things coequal with the Father; to wit, in Eternity, Power, or Autority, &c.* [g] condemning withal and detesting *Arius* (whom *Bernard* was pleased to say he had some [h] *smach of*) as one [i] *led by a perverse disposition, and led aside by a devilish spirit*, for [k] *making degrees in the Trinity, and teaching the Father to be greater than the Son, and the Son lesser than the Father.* That, which it is true indeed, that *l Bernard* chargeth *Peter* to have done; (and were it true, yet were not in *plain tearms to deny the eternal Deity of Christ*,) but *Peter* flatly denies to be found in any writings of his; yea [m] professing to abhor it, not as *heretical* onely, but as *devilish*; nor refusing to be pronounced, [n] not an *heretick* simply, but an *Archheretick*, if it could out of any work of his be produced.

But to let this passe, I say; which little concerns us, howsoever it were with *Abeilard*; save that [o] the rule of *Iustice* and equity requires to *do every one right*; and [p] that *we deale with others as we would be dealt with* our selves.

First, suppose that *a denial of Christs deity* might be necessarily deduced from some *Positions* by *M. Wotton* maintained, would it thence follow that *M. VVotton* denies the *Deity of Christ*? It is no good consequence. For some thing may follow truly and necessarily from what a man holds; and yet he not

f. *Credo filium per omnia Patri esse coæqualem; scil. æternitate, potestate, &c. Petr. Abeilard. confes. fid. ad Hel.*

g *Nec audio Arium. Ibid.*

h *Sapit Arium. Bern. ep. 192.*

i *Perverso ingenio actus, imò dæmoniaco seductus spiritu. Abeilard. ubi supr.*

k *Gradus facit in Trinitate: Patrem majorem, Filium dogmatizans minorem. Idem ibid.*

l *Ponit in Trinitate gradus, constituit Deum Patrem esse plenam potentiam: Filium, quandam potentiam: Sp. sanctum, nullam potentiam. Bern. ep. 190.*

m *Hæc verba per malitiam mihi imposita, non tam hæretica quam diabolica, detestor, abhorreo: eaque cum autore suo pariter damno. Abeilard in Apolog.*

n *Siquis in meis reperiat scriptis, non solum me hæreticum, verum etiam hæresiarcham profiteor. Ibid.*

o *Iustitiæ est, jus suum cuique tribuere. Cicer. de Iuvent. l. 2 Cornif. ad Heren. l. 3.*

p *Math. 7. 12. Quod tibi fieri non vis, alteri ne feceris. Alex. Sever. Hieron. ad Algas. Bern. de consider. l. 1.*

hold

hold it, but deny it; yea ſtrongly and ſtifly not in diſpute only, but even in judgement oppoſe it, becauſe he deems the conſequence, wherby it is thence deduced, unſound, For example: That which the *Lutherans* hold concerning *the corporall preſence of Chriſts body in the Sacrament*, *together with the bread*, doth by neceſſary conſequence overthrow *the truth of Chriſts humanity*. Do any of our Divines therefore charge them, (tho q they walk along with *M. Walker* in the way he here takes in their writings againſt us) with the *deniall of Chriſts humane nature?* Or wil *M. Walker* therefore dare to pronounce *Luther an heretick*, as *denying the truth of Chriſts humanity?* albeit we know that every true, naturall, and humane body is confined to ſome one certain individuall place or other, and limited with ſuch dimenſions as all men we ſee are; which of Chriſts cannot be truely ſaid, if that be admitted. Yea to turn the edge of *M. Walkers* argument the other way. By the ſame reaſon, from ſome conſequences of *M. Richardſons*, (whoſe authority *M. Walker* I am ſure, wil not waive) a man may prove, that *Turks, Iews and Pagans* hold *a Trinity of Perſons in the Deity*, and the *Evangelical* doctrine of *Chriſts Incarnation*. For what *Turke, Iew, or Pagan*, of any but ordinary apprehenſion in intellectuals, if he acknowledge a God, doth not hold, that that *God doth moſt perfectly underſtand himſelf?* Now *M. Richardſon* in ſome *Eſſaies* of his; wherein (directly contrary, as I take it, to what r the Apoſtle averres; and yet do I not therefore account him *an hereticke*, no more then that other *Noble* f *Lord* of great note, that hath laboured in the like Argument) he endeavours to prove, that men by the very light

q *Legantur Alb. Graveri Abſurdorum abſurdiſſima, abſurda Calviniſtica, aliaque ejuſmodi iſtorum ſcripta.*

r 1 Cor. 2. 9.

f *Phil. Mornæus Dom. de Pleſſis lib. de verit. Relig. Chriſtian.*

light of nature and uſe of reaſon alone, may attaine to the knowledge of thoſe two main myſteries of *Faith* and grounds of the *Goſpel*; and that they may thereby be demonſtrated to thoſe who never heard of or knew them before; he doth from this *Poſition* as generally granted and agreed on, by a continued chain of conſequences, as ſo many links or rundels neceſſarily depending each on other, thus argu: *God underſtandeth himſelf moſt perfectly*, ergò *he is underſtood of himſelf moſt perfectly*: ergò *there is a moſt perfect underſtander, and a moſt perfect underſtood; and both theſe are one eſſence.* Again, *a moſt perfect underſtander, and a moſt perfect underſtood*: ergò *a moſt perfect conceiver, and a moſt perfect conceived*: ergò *a moſt perfect begetter, and a moſt perfect begotten*: ergò *a production of that which is of the ſame kind*: ergò *of a moſt perfect Sonne*: ergò *by a moſt perfect Father: which are the Father and the Sonne.* Again, *God underſtandeth himſelf moſt perfectly*: ergò *to be the moſt perfect being*: ergò *he willeth himſelf as the moſt perfect good*: ergò *from the underſtander and the underſtood proceeds a mutuall deſire of their eſſence*: ergò *a ſpirit or anhelitus to the ſame*: *which is the holy Ghoſt proceeding from both.* Again, what man is there *Turke, Iew, or Pagan*, that hath any regard of conſcience to Godward, but holds that he hath at ſome time or other offended God by doing unjuſtly in ſome one kind or other? now hence doth the ſame Autor by a Stoical *Sorites*, or heap of *Ergoes*, deduce a neceſſity of our Saviour *Chriſts Incarnation*, for that mans ſalvation, on this wiſe. *Mans conſcience telleth him, that he hath done unjuſtly*: ergò *tranſgreſſed the rule of juſtice*: ergò *the eternall Law*: ergò *the Law of the eternal God*: ergo *he*

is

is obnoxious to the eternal juſtice of God: ergò *to an infinite puniſhment*: ergò *he muſt be anſwerable to the ſame*: ergò *by ſuffering eternally, if he anſwer it in himſelf, or by any other finite*: ergò, *he muſt periſh eternally, unles an infinite perſon undertake the ſame; who being infinite can infinitely ſatisfie with finite ſufferings*: ergò *he muſt periſh eternally, or beleeve an infinite perſon ſatisfying for him, as an infinite perſon offended by him; and that* (in concluſion) *is Chriſt, God and Man.* For to avoyd prolixity, I wil cut off the reſidue of this train. Thus from *M. Richardſons* grounds, by *M. Walkers* help, there is an incomparablo benefit befaln the whole world, for by this means great part of it, though they never heard of *Chriſt*, are ſodenly become *Chriſtians*. For they hold the main *Principles* of the *Goſpel* as certainly, nay more certainly then M. *Wotton* denies *Chriſts Deity*. Since that the one follows, you ſee, neceſſarily (unles *M. Richardſon* be much miſtaken) from what they hold; whereas the other by *M. Walkers* good leave, hath not as yet been ſhewed to follow ſo from ought by *M. Wotton* maintained. and yet, I doubt much, that if trial be taken, we ſhal ſcarce find them ſound in the *Chriſtian faith* for all this.

In the next place therfore, let us ſee, what it is, that *M. Walker*, here tels us, that *M. VVotton* maintained, whereby he hath brought upon himſelf ſo heavy a guilt as *the denial of the eternal deity of the Son of God. He held*, ſaith he, *that Chriſts obedience did ſerve onely to juſtifie himſelf, and to bring him into high favour with God: ſo that God juſtifies us by him as by a favourite, onely upon condition of our truſting in him.*

Where *M. VVotton* ſaith all this, *M. Walker* tels us

not: and he that twits *M. Gataker* for his frequent *quotations*, might justly be taxed both here and elsewhere for a defect, if not default, herein; and that such, as rendreth him, not without good cause, suspected of some jugling. For that *Christs obedience serves to justifie himself*, I suppose, no man can deny. since that [s] our Saviour himself doth thereby usually justifie himself against the false aspersions of his slanderous adversaries. Howbeit to give *M. Walker* herein the more satisfaction, we wil present him with two testimonies, the one a strangers, the other our own Countreymans. Thus then *Gomarus*, one of the greatest and eagerest *Anti-arminian*. [t] *Christ, had he not performed perfect Obedience, had himself been a sinner, and to be punished for himself.* And thus M. *Dearing* in his Lectures upon part of the *Epistle* to the *Hebrews*, [u] *Our Saviour Christ, being the eternall Sonne of God, through the work of the holy Ghost, was made man of the Virgin Mary, and born without original sin; and by the same spirit filled stil his manhood more and more with grace, til the fulnes of all righteousnes was within him, that so his manhood might inherit salvation, according to the promise*, Do this, and thou shalt live. *but hitherto as he is righteous, so he is righteous for himself; and only that man is blessed, who was conceived by the holy Ghost, and born of the Virgin Mary.* What more pregnant?

[s] John 3.21. & 8.46.38. & 18. 23.

[t] Nisi perfecta adfuisset obedientia, ipsemet peccator esset, & prose puniendus. Fr. Gomar. disput. elenct. de justif. mat. & form. thes. 12.

[u] M. Edw. Dearing on Hebr. Lect. 2. p. 26. in 8.

Again, that *Christ* for this his *obedience* was in *grace and favour with God*, both the Evangelist witnesseth, and himself professeth. * *The Father loves me*, saith he, *because I lay down my life*; as [w] *my Father hath willed me to do.* and why not also, [x] *because I do alwaies those things, that are pleasing to him?* And that *Christ* as a fa-

* John 10.17. [w] Iohn. 10.18. & 14.31. [x] John 8.29.

a favourite, helps to bring us into grace with God, I hope no true *Christian*, either doubts or denies, [y] God himself so oft implying and intimating the same, and the Apostle so expressly telling us, that [z] *God hath graciously accepted us in his beloved.* For as for the *condition of trusting in Christ*, enough hath formerly been said: and he must needs wilfully wink, that refuseth to take notice of that which so [a] frequently he must needs meet with in the *Gospel*, if he but superficially turn over the Books of the *New Testament*. not to ad, that hence Christian Writers, as wel [b] ancient as [c] modern, confirm *the Deity of Christ*, because we are [d] willed, and [e] said to *beleeve in him*, and pronounced [f] *happy* for so doing; the very * Papists themselves, tho against themselves, applying the same also to this purpose.

But that M. *Wotton* any where hath affirmed, that *Christs obedience serves for this end* ONELY *to justifie himself*, (which comes short of what *Socinus* himself acknowledgeth) or *to bring him into favour with God*, (as if he had not been in favour with him before) is more, I beleeve then *M. Wotton* ever writ or sayd: sure I am, more it is, then *M. Walker* gave in in *Evidence* against him, when he laid as much in his *charge* as he was able to reach to, no les then *Heresie* and *Blasphemy*. And I am the rather enduced to beleeve that herein he wrongs *M. Wotton*, because no such restrictive particle is found in that passage of *M. Wotton*, out of which *M. Walker* seemeth to have pickt this vile calumny. His words are in a *Latine Discourse* cited thence by *M. Walker* himself, these. *All that good will, wherewith God imbraceth us, proceeds from that favour that Christ is in with God. Now in these things*

y Math. 3. 17. & 17. 5.

z ἐχαρίτωσεν ἐν τῷ ἠγαπημένῳ. Epes. 1. 6.

a John 1. 12. & 3. 15, 16, 18, 36. & 6. 35, 40, 47. & 7. 38, 39. & 9. 35, 36. & 11. 25, 26. & 12. 36. Acts 10. 43. & 13. 39. & 16. 31. Rom. 4. 5, 24. & 9. 33. & 10. 11, &c.

b *Origen. in Ioan. hom. 32. Gregor. Naz. orat. 37: Athan. ad. com. Arian. orat. 3. Cyril. de Trin. dial. 4.*

c *Ursin. Catech. explic. quæst. 33. §. 3. rat. 5. Stegman. disput. 5. quæst. 13.*

* *Bellarm. de Christ. l. 1. c. 5. loc 1. Et Catechism. Trident. Pii. 5. jussu editus. p. 107.*

d John 12. 36. & 14. 1.

e Rom. 15. 12. 1 Tim. 4. 10.

f Psalm 2. 12.

g Parallel. Error. 6. n. 1. is Relat. p. 18.

is that for the moſt part contained, that he is by nature the Sonne of God; that he is perfectly holy; that he hath performed obedience every way perfect, both by fulfilling the Law, and by perfect performance of all things belonging to the Office of a Mediator. Whence it follows, that thoſe that beleeve are gracious with God alſo for the Righteouſnes of Chriſt. Whereunto I ad, what follows in the ſame Diſcourſe a little after. *Now Faith is, as a mean, a condition, and, if you pleaſe, an inſtrument of partaking this goodwil of God in Chriſt. So the part (or office) of Faith is no other, then by beleeving in Chriſt and receiving of him, to perform that which God requires of us to the reconciling, that is, the juſtifying and adopting of us; that we may be partakers of the Redemption and life eternal procured for us by Chriſt.* And towards the end: *Although I grant, that the juſtification of a ſinner, that is, the Remiſſion of his ſins, is to be fetcht properly frō Chriſts Obedience in the ſuffering of death: yet by his Righteouſnes alſo in fulfilling the Law, I ſuppoſe that we obtain favour with God.* Which words of *M. Wotton*, how they ſute and agree, with what *M. Walker* would here faſten upon him, I leave to be deemed by any one, that hath not his eyes, either blood-ſhot, or gall-ſhot, as it is to be feared *M. Walkers* were, when he either read that, or wrote this.

Yea but, how doth *M. Walker*, from what he either finds in *M. Wotton*, or fathers on him, extract *a denial of Chriſts Deity?* A man had need of a quickſight indeed to diſcern that, as himſelf hereafter delivereth himſelf of it. [h] *Now where*, ſaith he, *is the infinite valew of Chriſts Deity, if he have need of juſtification and favour for himſelf?*

h Pag. 38.

And is not ſuch a *queſtion* as this, think ye, enough

to

to ſtop any mans mouth, or to open it rather; and enforce him to condemn *M. Wotton* without more ado for an *Arian*? But let us put *M. Walkers Argument* into form and figure, that we may the better deſcry and ſee the force of it. Thus then it muſt be.

Whoſoever ſaith, that Chriſt hath need of juſtification and favour for himſelf, denies his eternal Deity, for he denies the infinite valew of his Deity.

But M. Wotton holds, that Chriſt had need of juſtification and favour for himſelf.

Therefore he denies Chriſts eternal Deity.

The *Propoſition* of this *Syllogiſm* may very well be queſtioned. For doth not the Word of God ſay expreſly, that [i] *Chriſt* was, and is *juſtified*? doth not the ſame word ſay, that [k] *he was in favour*, yea that [l] *he grew in favour, both with God and man*? or was not either of theſe for himſelf?

i Math. 11. 19. Luke 7. 29, 35.
k 1 Tim. 3. 16.
l Math. 3. 17. Luke 2. 52.

Yea but, peradventure he had *no need* of either for himſelf.

Surely thoſe things, without which *Chriſt as man*, could not be, either accepted with God, or entirely happy; thoſe it cannot be denyed but that he *had need* of, and need of *for himſelf*. But *Chriſt as man*, unleſſe he had been in a juſtifiable eſtate, could not have been accepted with God; nor could he have been entirely happy, had he not been in favour with God. And what wil hence follow, *M. Walker* may eaſily conceive, if he be pleaſed ſo to do. Which if to acknowledge be *a denial of the infinite valew of Chriſts deity*, I know not how any ſound divine, exactly herein treading in the track of Gods Word, can be acquitted of *Arianiſm*. Nor could *M. Walker* do the *Arians* or *Socinians* a greater pleaſure, then if he were

were able to prove and make good what herein he affirmeth. True it is indeed, that a man may be said to *have need* of a thing two waies: first, when a man wants somewhat, that is requisite for him to have, when he should have use of it. and so our Saviour Christ had need of meat when he was[m] hungry; and of drink, when he was[n] athirst. but so he never needed any spirituall grace, or favour with God. Secondly, when a man can not wel be without somewhat, the continuance whereof with him is useful and requisite for him. And so Christ, as man, may wel be said to have *had need* even *for himself* of such *Righteousnes* as might justifie him; (else he must have been[o] guilty of some sin, and[p] such *a sinner*, as the *Pharisees* unjustly charged him to be;) and of such *favour with God*, as should make him, and whatsoever he should do, acceptable unto God.

[m] Math 4.2.
[n] John 4.6,7. & 19.28.
[o] John 8.46.
[p] Joh. 9.16,24.

But some question here may wel be made, what should move *M. Walker* thus to shape his *Argument*, when he comes to conclude it. For in his *Proposition* here, wherein his *Conclusion* lies couched, he qualifieth that, which in his *Charge* against *M. Wotton* that should make up his *Assumption*, with a note of restriction there inserted, but here omitted, he had made to sound much more harshly and hainously, then as here he repeats it. For there it was that M. *VVotton* should hold, that *Christs Obedience served ONELY to justifie himself:*, whereas here the word *onely* is wholy left out, as no part of his *Argument*. Was it, think we, becaus his conscience gave him some after-check, and told him that he had charged more upon M. *VVotton* then he was able to make good? Or was it becaus his own heart suggested unto him, that

that this was too gros and palpable a falſhood to faſten upon him, who every where profeſſeth his opinion to the contrary, affirming the merit and benefit of *Chriſts obedience* to redound alſo unto us? ſo in the very ſame place, as *M. Walker* himſelf alſo cites him, he ſaith, *If queſtion be concerning the formal cauſe of juſtification, I exclude from it either obedience of Chriſt.* (to wit, both *active and paſſive.*) *If of the Efficient by way of merit, I maintain it to depend upon both.* And his falſe dealing therefore therein might by his own allegations be eaſily diſcovered. q Parall. Error 6. n. 2. Relat. p. 18.

But whatſoever it was that made him thus to ſtagger, is not greatly materiall, onely it may not be unuſefully obſerved, to diſcloſe in *M. Walker* that, wherewith *r* formerly he taxed M. *Wotton*; to wit, ſuch *a giddines*, procured by his ſo oft turning round, that he forgetteth the *medium* of his *Argument*, wherein the pith of it ſhould conſiſt, tho laid down but two or three lines before, when he comes to conclude it. r Pag. 31.

As for the charge it ſelf, to cleare *M. Wotton* of Arianiſm (that which the divel himſelf, I ſuppoſe, would never have charged him with; but *t tho in words*, ſaith M. *Walker he profeſſe the contrary, yet in effect he maintains*;) I ſhal not need to ſay much: his *Sermons* extant, on the firſt of S. *Johns Goſpel* wil ſuperaboundantly plead for him, and ſhew it to be a moſt ſhameles ſlander: unles that M. *Walker*, by his Chymical faculty, by which he is able to extract every thing out of any thing, can pick *Arianiſm* out of thoſe *Diſcourſes, wherein the ſame is very eagerly oppoſed, and as ſubſtantially refuted. t Pag. 34. *Sermons 1, 2, 3.

From this freſh *Charge*, which had it been given in,

in, when time was, and that ſo ſtrongly backt, and cleerly demonſtrated, we could not poſſibly have avoided it, but muſt of neceſſity have found *M. Wotton* an heretick, *Socinian* or *Arian*, no great matter whether if not both: he proceeds to † the *poornes of M. Gataker's defence; thinking to excuſe M. VVotton, by naming other hereſies of Servetus and Socinus, that M. Wotton held not, nor did M. Walker charge him with: and pleading, that, becauſe they were condemned for other hereſies, therefore this was no hereſie: which yet M. Walker knows to be hereſie and blaſphemy; and other learned proclaim it ſo to be: yea M. Wottons own conſcience told him that his opinions were condemned for ſuch; which for fear of ſhame therefore he ſometimes denied; and frequently contradicted himſelf, ſaying and unſaying, as Socinus his Maſter often did.*

† Pag. 35.

To all which punctually in few words.

I. It would deſervedly have been expected, that *M. Walker* having charged M. *Wotton*, with ‡ *maintaining, teaching, and infecting divers, with the moſt peſtilent and dangerous errors and opinions of all that ever the devil ſowed among Chriſtian people, the hereſies of Servetus and Socinus, thoſe moſt damnable and curſed hereticks, the greateſt monſters that ever were born within the borders of Chriſts Church*; I ſay, that having thus charged M. *VVotton*, he ſhould have proved him to conſent with them in thoſe monſtrous and moſt peſtiler t errors of all, that ever were by them held and taught: otherwiſe his *evidence* falleth far ſhort of his *Charge*. And ſurely one of theſe two M. *Walker* by vertue of that his *charge* ſtands bound to maintain and make good; either that thoſe prodigious dotages and deteſtable blaſphemies of *Servetus* related

‡ Epiſt. to M. *Wotton*, Relat. p 4. & Vindic. p. 10.

lated by *Calvin*, (to let pas *Socinus and his denial of Christs deity*) yea not thoſe of him alone, but the like of [u] the *Ophites*, the *Cainites*, the *Nicolaitans*, the *Baſilidians*, the *Valentinians*, the *Carpocratians*, the *Marcionites*, the *Manichees*, and the whole rable of abominable old hereticks, whoſe poſitions and practiſes were ſo hideous and horrible, or ſo unclean and obſcene, that they are not almoſt to be related; yet are *not ſo vile and peſtilent* as are thoſe *errors*, that either M. *Wotton* indeed held, or were by *M. Walker* (truly, or falſly, ſhal be all one) objected unto him; or els, that, tho theſe are *not ſo vile and peſtilent* as thoſe; that thoſe were none of them *by the deviil ſown among Chriſtian people*, but theſe were. Otherwiſe, if he wil be but judged by his own words, he muſt acknowledge himſelf a moſt notorious *ſycophant*; that chargeth ſo deeply, and ſo poorly and ſlenderly makes his *charge* good. And this, unles he wil eat his own words, how he can avoid, I ſee not.

[u] Of all which *Epiphanius* and *Auguſtine*, with others may be ſeen.

2. It is moſt fals, that I uſe any ſuch *plea*, that *therefore, what M. VVotton held, concurring* (as *M Walker* pretended) *therein with them, was no hereſie; becauſe they were condemned for other hereſies.* For which aſſertion, I here charge *M. Walker* with a manifeſt and palpable untruth: which together with divers others herein avowed by him, until he diſclaim and acknowledge, I ſhal not deſire to have further dealing with one that regards no more what he ſaith.

Among other things indeed, which he glides by, I queſtion [x] *his candor*, in charging *M. VVotton* to *concur with Servetus in all points concerning the doctrine of juſtification*; when he produceth [y] but one ſhort ſaying of *Servetus* concerning *Abrahams Faith*:

[x] Relat. Poſcr. p. 55.

[y] Paral. Error. 4. n. 3. Relat. p. 15.

wherein yet *M. Wotton*, neither in expreſſe tearms, and in ſenſe and meaning much les, (as I have above ſhewed) concurreth with him. and withal I ſhew by an inſtance *M. Walkers iniquity* and unequal dealing therein; ſuch as himſelf would by no means admit, or endure in his own caſe. That which *M. Walker* being altogether unable to wipe of, he ſlily ſlips away, and [a] inſteed thereof ſhifts in a ſuppoſititious abſurdity, a brat of his own brain; to delude his reader, and to make him beleeve, that *M. Gataker* ſo argues as himſelf too oft doth.

[1] Relat. Poſc. p.56.

[a] *Tuus eſt iſte ſyllogiſmus, non meus. Fingis enim me dicere, quod non dico: concludere, quod non concludo. Aug. ad. Iulian. l.3.c.7.*

3. Whereas he ſaith, *he knows this* (I know not what, of *M. Wottons*) *to be hereſie and blaſphemy*: what need I ſay more, but (as he ſometime) that herein *I beleeve him not*; no more then *M. Richardſon*, if (as [c] before he told us) *he affirmed on his knowledge*, that *whoſoever lived and died in it ſhould be damned*. What he knows, I know not. but what he was able to make proof of, when time was, I know; and men of as good credit every inch (what if I ſaid, of as great knowledg to in matter of divinity?) as *M. Walker*, do give teſtimony thereunto.

[b] *Alterius adverſus ipſum convicia referenti, Tu dicas, me illi non credere.*

[c] Pag.26.

4. What he jangles, ſo much, and ſo [d] oft, of other *Autors*, I leave him to try it out with [e] him, whom he affirms [f] to have *renewed M. Wottons opinions*, and to have filcht all out of his writings. Onely making bold to tel *M. Walker*, that, when he hath read over a few of *Pareus* his works, one of the *Autors* he ſo oft mentions, and by name that * of his concerning *Chriſts Active and Paſſive obedience*, out of which I have preſented him with one or two ſmall ſnips; I am half of the mind, that he wil pas the like cenſure on him alſo for *an heretick*, that he hath done upon

[d] Pag.3,4,32.

[e] The Socinian *Iohn.* Socinianiſm diſcovered, p.8.

[f] *Ibid.* Epiſt. p.9. Anſw. to Pref. p.8. & Vindic. p.25.

* *Epiſtola ad D. Lodovicum Wittgenſteinium. Oper. Tom.2. & in Opuſcul. Catechet. Viſini Explic. Catech. ſubjunctis.*

upon *M. VVotton*. And it may not without good ground, of probability at leaſt, be conjectured, that therefore he waived medling with the latter part of my *Poſtſcript*; becauſe I therein [g] evidently ſhew, that a man may hold not a few *points* held by *Socinus*, and yet not be therefore *a Socinian heretick*. And I would but requeſt of M. *VValker*, to tel his mind plainly, what he thinks of thoſe, who ſtifly hold and maintain; that *juſtification conſiſts wholly in Remiſſion of ſins*; that *Chriſts Righteouſnes in fulfilling the morall Law is not imputed unto us for juſtification*; and that *God without breach of his juſtice might have pardoned mans ſin, requiring no ſatisfaction at all for the ſame*; whether they be *Socinian heretieks*, as wel as *M. Wotton*, or no. to which demand if he ſhal return an affirmative anſwer, he may be pleaſed to take notice by [h] my *Poſtſcript*, if at leaſt he liſt ſo to do, what a large liſt of *new hereticks*, never before taken among us for ſuch, muſt upon his doom now be taken in and ranged in that rank.

[g] Relat. Poſer, p. 55, 60.

[h] Pag. 58, 60.

5. For his peering ſo narrowly into *M. VVottons conſcience*, as [i] before, ſo here; I ſhal leave him to render an account unto him, who [k] challengeth unto himſelf that Prerogative, to ſee into mens ſouls; and whoſe [l] power therefore *M. Walker* therein uſurps.

[i] Pag. 38.

[k] 1 Sam. 16. 7. Jerem. 17. 10. Apoc. 2. 23.

[l] 1 Kings 8. 39.

6. For *M. VVottons* pretended *contradictions*, enough already hath been anſwered. tho neither is it my part to make them all good; nor doth it either make him *an heretick*, albeit they be not all made good; or prove him conſcious to himſelf, of what *M. Walker* would thence infer. Howbeit if *M. Wottons feare of ſhame*, as *M. Walker* here ſaies, induced him unto them; then had *M. Wotton* that, which I feare

Acts 1. 24. & 15. 9. Rom. 1. 12, 13. 1 Cor. 4. 5.

M. Walker too much wants; since that otherwise he would have been afraid to expose himself so to shame, as by his carriage in this very *Pamphlet*, besides what elsewhere, he hath done. As for *Socinus M. Wottons master*, as he pleaseth here to call him: it is no new thing with *M. Walker* to enlarge *Socinus* his schoole, and to assigne him schollers, whom he lists, more then a few, who yet abhor *Socinus*, it may be, as much as *M Walker* himself doth.

For his *close*, wherein he tels me, thinking thereby to stop my mouth, that [m] *if I wil break forth into a further defence of M Wotton, he wil be as ready to resist me*; taxes *M. Wotton*, [n] for *professing himself* in some things concerning the point of *justification, to dissent from them all*, whom he speaks of; wherein he compares, him to *Peter Abeilard*, who in some things professed to *dissent from all the Divines that went before him*; and lastly professes, in some generall and ambiguous tearms,[o] what *his faith* is. For all this a *short answer* (as himself [p] elsewhere) *wil serve*.

m Pag. 35.
n Ibid.
o Pag. 36.
p Pag. 34.

1. I never undertook, nor do undertake, any *Defence* of *M. Wotton*, as holding *no error*: whom in my former *Relation* [q] I professed in somethings to dissent from that which himself also wel knew; and mine *Animadversions* upon his *Book De Reconciliatione* in some *marginal notes* (wherewith, after my wonted manner, in reading of Autors, for mine own private use, I have (to use *M. Walkers* [r] words) be daubed my margent, and so marred my book) wil easily and evidently shew the same. All that I have said, and do stil say, is this; having witnesses beyond exception to beare me out therein; that *M. Walker was not able to convince M. Wotton of heresie and blasphemy, much*

q Relat. p. 7.
r Pag. 27.

les

les (as he had charged him) *of the moſt peſtilent hereſies that ever were ſowen by the devil, or had ſprung up in Gods Church, in that meeting, which he himſelf had procured for that purpoſe.* And this, let *M. Walker* ſhuffle and ſhift what he can, * like a Foul in a ſnare, or Fiſh in a net, or a wild Bull in a toil; the more he ſtirres, and ſtrives and ſtruggles, the more he may maſh and entangle himſelf, but he wil never be able to expedite or wind himſelf out of. For as for his *Golias* like menacing to *reſiſt me*; I ſhal ſo [r] *Ulyſſes*-like ſhelter my ſelf under their ſheild, whoſe *atteſtation* I have delivered, that he muſt firſt beare them and their credit down before him, (which I aſſure my ſelf he wil never do) ere he ſhal be able either to lay me on my back, or to maintain his own ground, and keep himſelf ſtanding in this encounter.

2. For *M. Wottons profeſſing to diſſent from them all*; wherein he yoakes him with *Abeilard.* who thoſe *all* are, I wot not, for I have none of that writing, out of which *M. Walker* relates this. nor do I find that of *Abeilard*, that *Bernard* in this kind charges him with, in any writing of his now extant. that work of his, wherein he had it, (if at leaſt he had it in any, for ſome books are by [t] *Bernard* cited as his, [u] which he profeſſes he never wrote) may be loſt. Howſoever, I ſuppoſe it no ſuch hainous matter, in ſomething to depart from all Writers known to us, that have gone before us. Sure I am that *Iunius and Tremellius*, in tranſlating and expounding ſome paſſages of Scripture, departed from all known Interpreters that had gone before them: as in that [x] place

* Vtpiſcium laqueis, quos callidus abſtinet aspectu, Cruſ ubi commiſit vultu, ſenſuque teneri, Plangitur, ac trepidans aſtringit vincula motu, Externata fugam fruſtra dum tentat. Nalo fabul. l. 11.

[r] Cui Ajax apud Naſonem fab. l. 13. Oppoſui molem clypei, texi 13. Et mox. Poſt clypeumque latet, & mecum contendit ſub illo. quod & de Teucro Ariſtides in Panathen. Ὅτ' ἄλλων τοξευόντων, ὡς τὰ Αἴαντα ἀναχωρεῖ, καὶ δι' ἐκείνα φαίνεται, ὡς δ' αὖτως καὶ ὁ Τεῦκρος ἐκ τοῦ Ὁμήρου, qui. Il. 8. Στῆ δ' ἄρ' ὀπιθεν Αἴαντος σάκος. Et mox. Αὐτὰρ ὅ αὖτις ὑπὸ μητέρος, δύσετο εἰς Αἴαντ'. ὁ δὲ μιν σάκει κρύπτασκε φαεινῷ.

[t] Hec Capitula partim in libro Theologiæ magiſtri Petri. partim in libro ſententiarum ejuſdem reperta ſunt. Bern. ep. 190.

[u] Nunquã liber aliquis, qui ſententiarum dicatur, à me ſcriptus reperitur. Petr. Abeil in Apolog.

[x] Mala. 2. 16.

of

of *Malachy*; for which those of the weaker sex are beholden to them; that in all, even the best, translations ever before ran; *If thou hate her, put her away.* tho [y] some indeed of the Jewish *Rabbines* directed to that, which those famous and worthy men, never sufficiently commended, admitted, against all that had before them taken pains in that kind. and they might wel therefore have said, as *Bernard* sayes that *Peter Abeilard* did; *All Interpreters before us thus translated this place: but we cannot therein concur with them.* yet is not their interpretation, that I know, therefore deemed the les sound Yea I suppose, that if all *M. Walkers* own, either *Sermons* or *Assertions* were sifted, the like, *Omnes alii sic; Ego verò non sic*; would be more then once found in them. He that to prove, the *Swedes* to be the people designed by Gods word for the destruction of the *Romish Babylon*, should affirm that that prophecy, wherein people are willed to [a] *come from the utmost border, or end* (understanding it, of *the world*; which yet is not necessary) *to destroy Babel*; was never fulfilled in the destruction of the *Chaldean Babylon*; should therein, I suppose, cros all Interpreters of holy Writ that are commonly in hands. Which whither *M. Walker*, as some report, have affirmed or no, is best known to himself. But sure I am, as I have formerly touched, concerning the ground of *mans fall*, I have heard him profes himself to dissent from *all our Divines*; laying withal a very foul aspersion upon all that therein dissented from him. Howsoever since that in these latter times, it hath been by Gods Spirit foretold, that [b] *knowledge* should *encrease*; yea reason it selfe, besides dayly experience telleth us the self-same: for, notwithstan-

[y] Ita enim Abraham Ezdræ filius in hunc vatis locum.

[a] Jerem. 50. 26.

[b] Dan. 12. 4.

ſtanding the diligenteſt ſearches of all foregoing ages. [c] truth much of it remaines ſtil undiſcovered, and [d] it is an eaſier matter to ad to former diſcoveries, then to diſcover things at firſt: they may ſee moſt, that come laſt: and we find it in all other learning and knowledge, that thoſe things have in theſe latter days been brought to light, which in former ages, for ought that can be diſcryed, were utterly unknown; I ſuppoſe, under correction, that it ought not to be deemed any juſt cauſe of aſperſion, if a man ſhal, with modeſty, rendring at leaſt ſome reaſon of good probability for his ſo doing, profes himſelf compelled in ſome things to depart from all thoſe, that to his knowledge have dealt in ſome argument before him: eſpecially if he ſhall withall (as the ſame *Peter* in the very entrance to *his Introduction unto Divinity* doth) profes himſelf [g] *ready to give ſatisfaction in ought ſaid amiſſe by him to any man; who either by force of reaſon, or by authority of Scripture, ſhal thereof convince him; either by altering, or by expugning it. That ſo*, ſaith he, *tho I be not free* [h] *from the evil of ignorance; yet I may not incur the crime of hereſie.* [i] *For it is not a mans ignorance, but his proud obſtinacy, that makes him an heretick.* Nor, may I wel ad, were the bare profeſſion of diſſent in ſome particulars from all other *Orthodox Divines* preſumed in either, ſufficient to make, either *M. VVotton*, or *Peter Abeilard an heretick.*

Laſtly, as concerning *M. Walkers* profeſſion of [k] his *Faith*, that [l] he purpoſes to live and die in. tho I know not what authority *M. VValker* hath to compoſe a *Creed* for every one to ſubſcribe to: nor do I deem it neceſſary unto ſalvation, that every one ſhould in

c *Veritas (tota) nondum eſt occupata: multum ex illa futuris relictum eſt.* Senec. ep. 33.

d *Creſcit indies & inventuris inventa non obſtant.* Idem ep. 79

e *Vltimi conditio eſt optima.* Ibid.

f *Videatur Guido Pancirola de Novis repertis.*

g Paratus ſemper ad ſatisfactionem de malè dictis vel corrigendis vel delendis, cum quis me fidelium vel virtute rationis, vel autoritate Scripturæ correxerit.

h *Vt ſi non tam ignorantiæ vitio caream, hæreſis tamen crimen non incurram.*

i *Non enim ignorantia hæreticum facit, ſed magis ſuperbiæ obſtinatio.*

k Pag. 35, 36.

l Pag. 26.

in all things be of his belief. Yet this his *form*, (like [m] *a Tragik buskin*, that may be drawn on either leg) is in such gen rall and ambiguous tearms conceived; (lest he should exclude from it some of those Writers, whom he crakes so much of, as concurring with him in condemning *M. Wottons* opinions for *hereticall and blasphemous*) that *M. VVotton* himself, I verily beleeve, were he alive, would not refuse to subscribe to it. And *M. Walker* wel knows, that, were he put to explaine it, and to declare more distinctly, what he means by *Christs righteousnes*, and *the fulfilling of the whole Law for him*, one at least of those worthies, whom he hath so oft in his mouth, (to say nothing of another of them, whom yet so highly he extols) would not only refuse to subscribe to, but condemn some part of his *Faith* [o] *as a vain refuse and subtilty, not agreeable to Scripture; but such as taints the purity of Orthodox doctrine, rends in pieces that righteousnes, whereby we stand just before God,* [p] *derogates from the death of Christ, and* [q] *makes his Cros and his satisfaction by death for our sins, wholy needles and superfluous.* Which speeches of his (and *Pareus* his they are) if to *M. Walkers* eare they sound not as *hereticol and blasphemous*, I wonder how ought should in *M. Wottons* writings. And so I shal take my leave of him; leaving him to reconcile himself to *Pareus*, since that *M. Wotton* is now departed, who yet herein jumpeth not wholy with him; and wishing him a litile more sobriety and modesty toward his Christian brethren, that have not so ill deserved, either of him, or of Gods Church, as to be thus scen jalously taxed, traduced, railed upon, and reviled, as by him they are, both here and elswhere.

FINIS.

m Κόθορνος, Cothurnus. Καθ' ἑκάτερα ἀμφοτεροδέξιον. ἀνδρεῖά τε καὶ γυναικεῖα ἁρμόττον. calceamentum pedi utrique aptum. tam virili quam & muliebri sexui usurpatum. & vid. Sib. Lubberius: de quo sup. p. 13.

o Hanc distractionem justitiæ nostræ coram Deo, quod ea nec sacris literis esset consentanea adeò odit, ut sæpenumerò commotior diceret, meras hæc esse inanium subtilitatum σκύβαλα, quæ puritatem doctrinæ Orthodoxæ immane quantum inficerent. Phil. Pareus in vita Dav. Parei patris sui.

p Morti Christi derogat. Dav. Pareus de Act. & Pass. Chr. Orth. Tr. p. 5.

q Mortem Christi [illegible] vid. Id. in Id.

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